



# REFERENCE



# COLLECTIONS




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## LANCASTER COUNTY'S CLAIMS.

The fact incidentally mentioned in our recent editorial on the Gubernatorial question, that Lancaster county, although the third strongest Republican district in the State, never had a candidate on a State ticket since the organization of the Republican party, has not only attracted considerable attention, but has been received in certain quarters with some incredulity. That there may be no doubt in the minds of those interested in candidates from other localities who have had their full share and are still asking for more, we have prepared the following statement of the Republican nominees for State offices since 1860, with the growth of Republican Presidential majorities during the same period:

1860—For Governor, Andrew G. Curtin, Centre county.  
 1862—For Auditor General, Thomas E. Cochran, York county; Surveyor General, Henry Souther, Erie county.  
 1863—For Governor, Andrew G. Curtin, Centre county; Supreme Judge, Daniel Agnew, Beaver county.  
 1865—For Auditor General, John F. Hartranft, Montgomery; Surveyor General, Jacob M. Campbell, Cambria.  
 1866—For Governor, John W. Geary, Cumberland.  
 1867—For Supreme Judge, Henry W. Williams, Allegheny.  
 1868—For Auditor General, John F. Hartranft, Montgomery county; Surveyor General, Jacob M. Campbell, Cambria.  
 1869—For Governor, John W. Geary, Cumberland county; Supreme Judge, Henry W. Williams, Allegheny.  
 1871—For Auditor General, David Stanton, Beaver county; Surveyor General, Robert B. Beath, Schuylkill county.  
 1872—For Governor, John F. Hartranft, Montgomery county; Auditor General, Harrison Allen, Warren; Supreme Judge, Ulysses Mercur, Bradford county.  
 1873—For State Treasurer, Robert W. Mackey, Allegheny; Supreme Judge, Isaac G. Gordon, Jefferson county.  
 1874—For Lieutenant Governor, A. G. Olmstead, Potter county; Auditor General, Harrison Allen, Warren county; Secretary of Internal Affairs, Robert B. Beath, Schuylkill; Supreme Judge, E. M. Paxson, Philadelphia.  
 1876—For Governor, John F. Hartranft, Montgomery county; State Treasurer, Henry Rawle, Erie county.  
 1877—For Auditor General, J. A. M. Passmore, Schuylkill county; State Treasurer, William B. Hart, Montgomery county; Supreme Judge, James P. Sterrett, Allegheny county.  
 1878—For Governor, Henry M. Hoyt, Luzerne county; Lieutenant Governor, Chas. W. Stone, Warren county; Secretary of Internal Affairs, Aaron K. Dunkle, Philadelphia; Supreme Judge, James P. Sterrett, Allegheny county.  
 1879—For State Treasurer, Samuel Butler, Chester county.

1880—For Auditor General, John A. Lemon, Blair county; Supreme Judge, Henry Green, Northampton county.

1881—For State Treasurer, Silas M. Bailey, Fayette county.

1882—For Governor, James A. Beaver, Centre county; Lieutenant Governor, Wm. T. Davies, Bradford county; Secretary of Internal Affairs, John M. Greer, Butler county; Supreme Judge, Wm. Henry Rawle, Philadelphia.

1883—For Auditor General, Jerome B. Niles, Tioga county; State Treasurer, William Livesey, Allegheny county.

1885—For State Treasurer, M. S. Quay, Beaver county.

1886—For Governor, James A. Beaver, Centre county; Lieutenant Governor, Wm. T. Davies, Bradford county; Auditor General, A. Wilson Norris, Philadelphia; Secretary of Internal Affairs, Thos. J. Stewart, Montgomery county.

1887—For State Treasurer, William B. Hart, Montgomery county; Supreme Judge, Henry W. Williams, Tioga county.

1888—For Auditor General, Thomas McCamant, Blair county; Supreme Judge, James T. Mitchell, Tioga county.

1889—For State Treasurer, Henry K. Boyer, Philadelphia.

### SUMMARY.

Montgomery.....	7	Cumberland.....	2
Philadelphia.....	7	York.....	1
Allegheny.....	6	Jefferson.....	1
Centre.....	4	Chester.....	1
Beaver.....	3	Luzerne.....	1
Warren.....	3	Fayette.....	1
Bradford.....	3	Potter.....	1
Schuylkill.....	3	Northampton.....	1
Tioga.....	2	Butler.....	1
Blair.....	2		
Erie.....	2		
Cambria.....	2		

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### OUR GROWTH IN REPUBLICANISM.

During the same period Lancaster county has more than doubled her majorities, as the following tabulated statement of our Republican Presidential majorities since 1860 will show:

1860—Lincoln.....	5,000	1876—Hayes.....	7,787
1861—Lincoln.....	6,000	1880—Garfield.....	8,701
1862—Grant.....	6,800	1884—Blaine.....	9,902
1872—Grant.....	8,571	1888—Harrison.....	11,481

Lancaster county has now a candidate for nomination on the State ticket in the person of Edwin K. Martin, Esq., of this city. His nomination for the office of Lieutenant Governor will be pressed by his friends, and as there is no other candidate from this county, we think the showing we have made of the claims of the county ought to have great weight with the Republicans of the State. We do not, of course, contend that locality or even big Republican majorities constitute a claim to a place on the State ticket, unless that claim is supplemented with the qualification of undoubted fitness of the candidate. That Mr. Martin possesses all the civil qualifications for the intelligent and faithful discharge of the duties of the office will not be questioned even by his opposer.



his record as a soldier is equalled by few men of his years. He left college when only sixteen years of age to answer his country's call, enlisting in the veteran Seventy-Ninth Pennsylvania, a regiment which saw as much hard service as any one that went to the field. He was a veteran at nineteen, having re-enlisted with his regiment at Chattanooga before their three years had expired, and was with Thomas and Sherman, participating in the campaign which terminated in the grand march to the sea. After serving nearly four years he returned to college and finished his education. After devoting some years to the lumbering business, roughing it among the pines of Pennsylvania, he settled down to the practice of the law, in which he is still engaged.

When Lancaster county presents a civilian and soldier with such an unexceptionable record, to supplement her claims as the neglected wheel-horse of the party, we think there ought to be no doubt of the issue among the Republicans of the State. The political leaders who manage the party's campaigns never hesitate to appeal to "the Old Guard" to roll up her big majorities when they get frightened at the outlook, and she has never failed to respond right royally, though they have heretofore ignored her claims in the distribution of the honors. We therefore appeal to the Republicans of the State, independent of factions or bosses, to recognize the long neglected claims of the third Republican stronghold of the State, and at the same time place in nomination one of her young men who will do no discredit to the trust thus reposed in him.

#### AN EARLY LANCASTER NEWSPAPER.

Some Things Found in a Local Paper Published Three-quarters of a Century Ago.

A friend in Harrisburg has sent us a copy of *The Free Press*, one of the newspapers published in this city during the early part of the century. The number before us was issued on December 16, 1819. The publisher was Samuel C. Stambaugh, who in his day was a noted Democratic politician, became an Indian agent and lived on the Lititz turnpike, immediately outside the city limits.

*The Free Press* was a four-paged folio of four columns to the page, each column being fifteen inches long. The office was located on East King street, opposite the Farmers' Bank: the subscription price was \$2 per annum when paid in advance.

The paper is taken up very largely with the message of President Monroe, and that of Governor William Findlay of this State, ten of the sixteen columns being thus occupied. The editor apologises for allowing these documents to crowd out all the local and other news. The

first page is entirely taken up with advertisements. Of them all, but one name is known to the present generation of readers, that of Emanuel Shaeffer, the well-known saddler, who then, as for half a century afterwards, occupied the north-east corner of Centre Square and East King street.

In those days John Mathiot was Sheriff and he advertises half a dozen properties of unfortunate debtors for sale, showing that even in those days that official had plenty of work to do. Mr. Hepburn also advertises stone coal of a superior quality for sale "at the reduced price of eight dollars per ton."

The military spirit seems to have had a stronger hold on the people of the county then than now. The Independent Blues of Strasburg were ordered to parade in full uniform on the following 1st of January, as were also the Lancaster County Light Dragoons in the village of Reamstown. The field officers and paymaster of the Thirty-first Regiment of Pennsylvania Militia were also directed to meet on June 12 "at the house of Jacob Witmer, on the turnpike," to perform the duties enjoined on them by law.

Times "in those good old days" do not appear to have been better than they are now. On December 10, a resolution was offered in the House at Harrisburg reciting that "it appears that a scene of distress and pecuniary embarrassment, unexampled in former years, has of late been exhibited throughout this Commonwealth" and asking "that a committee be appointed to inquire into the extent and causes of the general present distress."

There is a "bank note exchange" from which we learn the notes of the Farmers' Bank were at par; those of the Lancaster Bank 2 per cent. discount; York Bank 3 per cent. discount and those of the Reading Bank 12 per cent. under par.

Such an old newspaper is full of interest for the curious student, and is at the same time a mine of information concerning the current events of the times.

We may add that *The Free Press* continued to be published several years, when it was merged into the *Political Sentinel*, to which the name of *Literary Gazette* was subsequently added.



**Text of Dr. Hark's Inter-  
esting Sketch.**

The second story of the old stone chapel of the Moravians was filled with a deeply interested audience on Tuesday evening, the occasion having been the social opening of the remodeled hall, fully described in these columns last week. The following excellent programme was given:

Singing of "Coronation" by all.  
Prayer by Dr. Hark.  
Piano Duet—Mardi Gras Quadrille (Schubert), by Misses Adele Eichler and Sallie Kryder.  
Vocal Trio—Like As a Father (Monds), by Misses Augusta Diffenderfer, Clara and Helena Hoch.  
Historical sketch of the chapel by Dr. Hark.  
Vocal Solo—Farewell (Graham), by Miss Marguerite Potts.  
Vocal Solo—Dear Heart, by Mrs. Chas. S. Gill.  
Piano Solo—Lucia Fantasia, Opus 27, by Miss Bertha Amer.  
Vocal Solo—Adore and Be Still (Gounod), by Miss Potts.

The musical numbers were of a superior order, and it is rare to find so many accomplished Lancaster vocalists on one programme.

**THE OLD CHURCH.**

**Full Text of Dr. Hark's Very Interesting Sketch.**

We take pleasure in publishing the full text of Dr. Hark's very interesting sketch of the old stone chapel, and we make no apology for the space occupied in its publication, as it will no doubt be eagerly sought by people of all denominations.

**The Old Moravian Chapel.**

This venerable structure within whose massive walls we are assembled, and which to-day we open to the social uses of the Moravian congregation at Lancaster, is the oldest church building left standing in our city, one of the few old landmarks that have not succumbed to the ravages of time, nor been defaced by the ruthless hand of so-called improvement. One hundred and forty years it has stood here, itself unchanged amid all the varied vicissitudes of peace and of war, from the twenty-third year of the reign of his Majesty King George II, even unto the second of the administration of his Excellency President Harrison. From being one of about 400 houses it has come to be one of over 8,000; and has seen 30,000 souls added to the population of less than 2,000 which the "stage town" of Lancaster boasted when these walls were built. In so long an existence, through such various changes of external circumstances, what wonder that the rich cluster of associations that has gathered about

our old chapel has become precious and hallowed? So great, indeed, is the wealth of antiquarian lore gathered around it, that, in trying to give a brief historical sketch of the building, I shall have to confine myself strictly to narrating only the leading events and incidents connected with its erection by our forefathers for use as a parsonage, school house and chapel combined—anything more would trespass too far upon your time and patience.

Owing indirectly to the preaching of Count Zinzendorf in the old Court House in 1742, and directly to the influence of Bishop Spangenberg as president of the German Interdenominational "Pennsylvania Synod" held in the same Court House in 1744, a little stone church of the Moravian Brethren had been consecrated on St. Andrew's day, November 30th, 1746, and called St. Andrew's church, on the site of our present church. A house near by was occupied at the same time as a parochial school and as a dwelling for the teacher, and, part of the time, apparently also for the pastor. The school seems to have thriven to such an extent that in a few years it outgrew its narrow quarters. The first intimation of this of which we have any record is the following account in the German MS. diary of Bro. Abraham Reinke, who was pastor here from February 15, 1749 to November 8, 1750:

"Monday, November 13, 1749.—In the evening, after Bro. Antes had held a service of song in the school house, we held a right blessed and precious love-feast with all the members thus far received here, of whom, including ourselves, Nixdorfs and Peter Brown, there are now twenty-nine. Among the rest the necessity of building a school house here in Lancaster was spoken of. All seemed favorably inclined and specially interested, and resolved to build it large enough, and to make the hall ('saal') as large as the one at Bethlehem. It was also proposed to make every preparation therefore during this winter, so that by spring the work can at once be commenced. Bro. Antes promised to aid with his counsel, and also to procure permission from the Governor to take the stone needed from the city lands. Our Bethlehem hearts viewed three sites upon which the house might be erected, the lots of Koch, Ganter and Matthew [Young]. The last, which is our's by bequest from Matthew Young, pleased them most, namely, behind the church, so that the front of the house should be on the alley."



those acquainted with the circumstances and the leading spirits present at this meeting will not fail to read a good many things "between the lines" in this extract from the journal. The "dear hearts" from Bethlehem evidently exerted no little influence at the meeting. For, to say nothing of Bro. Nathaniel Seidel, the indefatigable Missionary Superintendent, where was there ever a body of brethren uninfluenced by Bishop Cammerhof's presence? And they both were present, the latter accompanied by his young wife, a Livonian baroness. Though but twenty-nine years old, he was not only a bishop of the Unitas Fratrum, and assistant to the vicar-general Spangenberg, but his fervid piety and fiery eloquence had then already shown him to be one of the most remarkable men of the church, as he was second to none in the influence, he, for a time at least exerted an influence, however, that was not always of the best. Zealous, sanguine, indefatigable, I imagine his voice to have been one of the first and strongest to advocate the building of this chapel and the making of it "large enough," even "as large as the one at Bethlehem." Scarcely less weighty among the Lancaster brethren unquestionably was that of Laurentius Theophilus Nyberg, who also was there. He too was a scholarly man, graduate of the Swedish university of Upsala, courageous, ardent, strong in his convictions, and brilliantly eloquent; especially dear to the brethren here because under his lead their church had been built; and, after being superseded in the pastorate of Trinity Lutheran church, he had joined them and been their faithful pastor during those first years when the fires of slander and persecution on the part of the other Protestant denominations of the city had been burning most fiercely. He had removed from them to Bethlehem only a little more than a year before. Unquestionably he urgently seconded Cammerhof's recommendation boldly to go forward and build the "Gemeinhaus." And so, I doubt not, did Brother Nixdorf, the earnest, laborious teacher, who had founded their school and served it with such manifest blessing and favor from the Lord. That Henry Antes, erstwhile a pastor in the German Reformed church, the nearest coadjutor of Zinzendorf in the first project of establishing a German Evangelical Alliance in America, an humble, earnest member of the Reformed church at Bethlehem, until his death in 1755—that he strongly favored

ed it we know, and we can exclaim with our local poet-historian, Dr. J. H. Dubbs, on a recent visit to his grave in Montgomery county:

"I feel, as I stand by his tombstone,  
 That he did not live in vain;  
 I am moved by his noble example  
 To labor with might and main;  
 For though our labors may vanish  
 Like clouds in the summer sky,  
 The souls that are true to their Saviour  
 Shall reign with the saints on high."

He not only promised to have stones for the building donated by Governor Hamilton, but it is he who a week later sends from Bethlehem a draught he has made of the proposed new structure and its site, viz: "On the alley near Bro. Smout's lot, yet so that the house shall stand back as far as the church does, and so house and church may face the alley in a straight line." This plan was at once adopted, on December 9. Indeed, the brethren had worked themselves up to such a state of eagerness that they were ready to adopt almost any reasonable plan, only so that the building should be accomplished. Our chronicler says, "they are full of courage to build the house as soon as possible. They even dream of it at night, and have already heard sweet music sounding therein, and witnessed the holding of a lovely Synod within its walls!" Their dreams were prophetic.

Our forefathers, however, were not hasty; but very deliberate and practical. Thus, on the first of December, at a love feast at which Bro. Rauch, of Lilitz, presided, he brought forward for consideration this intended work, and announced that "every one who, in his heart, felt moved by the Saviour to contribute towards it should have permission to do so," but that it must be entirely voluntary, as it was a work undertaken for the Lord. And again, on the 10th, the day after Bro. Antes' draught had been received, and immediately following upon the baptism of George Graef's negro boy, a meeting of the male members was held, at which each one subscribed the sum he would contribute towards the work, the total amounting to £202, or a little more than \$1,000. Three days later a Supervising Committee was elected, consisting of the brethren John Graef and Marcus Young, "because," we are naively informed, "no one better fitted was willing to serve."

All this, however, was only preliminary and conditional. It is not until New Year's day of 1750, after word had come that Henry Antes had kept his promise and succeeded in procuring the Governor's permission to take the necessary building from "the city land,"



probably somewhere between what are now North Queen and James streets, that they finally and formally resolved, at a meeting of male members, "to begin the erection of a parsonage and school house in the name of the Saviour; and to make the house 56 feet long and 36 feet wide." The Brethren Antes and Nyberg, of Bethlehem, and Abraham Reinke, the pastor, were chosen trustees of the building. Next, formal notice was sent to the church authorities at Bethlehem of the determination reached, with the request that they send on the final plan for the building as soon as possible. This was received on January 28th, through Bro. Peter Maurer, and was at once adopted with slight modifications; and early next day a beginning was made by digging for a well in the middle of the site of the building. This, however, was soon abandoned, because they struck rocks too soon, and another attempt, and a successful one, was made farther back, under the present parsonage. At the same time the Brn. John Graef, Marcus Young and Leonard Bender were appointed a building committee. The same day they made a contract with an English mason to finish the outside walls of the chapel by the coming August, for "some £60."

Let it not be imagined, however, that everything continued to go on thus unanimously and in sweet accord. This would have been unhuman. From the time of the building of Noah's ark up to the present, there never yet has been a church or chapel erected without objection, and fault-finding, and attempted hindrance from some.

First there came one good brother who thought a building for a boarding school was much more necessary, and that to such a building he would have contributed gladly, but not to the present one. Next the widowed sister, whose husband had bequeathed the lot to the congregation, made some objections. And finally another brother, of some means and influence, offered strong opposition on the ground that such an edifice as the one proposed was too pretentious, the outcome of worldly pride, and unapostolic, "being altogether unlike the lowly Jesus;" that moreover the brethren had had no business to give the matter so much into the hands of the Bethlehem brethren, two of whom were trustees, and who were simply contriving to get the property into their possession, etc. Other obstacles also intervened, together with active

opposition from several of the other nominations in this city, and almost universal discouragement. However, the faith and zeal of the little band were not to be overcome. "We lay everything at the feet of the Lamb," says the diarist, "He will see us through." And He did. But it was not until April 9th that the excavation of the cellar, and about a week later, the laying of the foundations, were completed, and preparations were quietly made for the corner-stone laying.

This ceremony took place on April 17th, the Tuesday after Easter; nor can I better describe it than in the quaint language of Bro. Reinke's diary from which I translate the following: "We had the men come together in the school house, and read to them the inscription we intended depositing in the corner-stone, which had been signed by John Graef, Michael Cræmer, Peter Ganter, Leonard Bender and John Eberman. Then we went into the church together, where we meditated upon our Lamb as the chief corner-stone elect and precious; after which we went out and surrounded the place whereon the house is to be built. After Bro. Rauch [from Lititz] had repeated some appropriate verses, which we then sang together amid a specially blessed manifestation of grace, I deposited the inscription in the corner-stone; whereupon I, Rauch, and Nixdorf put the corner-stone in its place, and I stepped upon it and prayed to the Lamb in behalf of the building and of the entire church which he will gather for himself here in Lancaster. Our hearts grew very warm within us. Thereupon Rauch sang some more verses, and we closed with the words,

Father and Mother and dearest Man  
Be honored by this plan, etc.

We separated right joyously, and were grateful that we were able to transact this matter so pleasantly and in such blessed quiet. For no one but our own people knew anything of it, and although several others were attracted there by the singing, yet they had scarcely arrived before the whole thing was over. Immediately afterwards the corner-stone was securely fixed in its place."

The ill-suppressed exultation of good Brother Reinke at the successful accomplishment of this transaction and its well-maintained secrecy, are easily explained when we remember how bitter was the hatred and opposition prevalent at that time against the Moravian Brethren, aggravated here in Lancaster by special local causes. Doubtless in



days, had the  
 er-stone laying,  
 erly prevented,  
 been greatly dis-  
 with by a mob of  
 d by the loafers and  
 be found everywhere,  
 abet and take part in

J. Reinke had been able  
 all the results of the successful  
 ish this corner-stone lay-  
 ne would probably have been yet  
 ore openly exultant. It marked an  
 epoch in our local church history. For  
 whereas before public sentiment had  
 been almost unanimously against the  
 Brethren, we find that from this time on  
 there is a change for the better. Their  
 courageous faith and hopeful persever-  
 ance, "pluck" as we should call it nowa-  
 days, and the measure of success that was  
 crowning their efforts in an undertaking  
 which seems then to have been regarded  
 as something stupendous, appear to have  
 strongly impressed the outside world,  
 and won for them admiration and favor.  
 Already on the day after the service de-  
 scribed, our diarist quaintly records that  
 two Brethren came to him and reported  
 "that the people of the town instead of  
 their former slanders now begin to flatter  
 us; but," he adds, "we counselled them  
 to put no trust in this truce!"

Other encouragements, too, now come  
 to them. The brethren at Warwick have  
 made up a party, and on the 23d ten of  
 them, with five other friends and eight  
 wagons, arrived on the scene, and for  
 two whole days worked with might and  
 main hauling stones for the building.  
 "Ninety-four large loads of the finest  
 stones" did they haul, and would have  
 done more had more stone been quarried;  
 so that now 220 loads have been brought  
 ready for the masons, and scarcely 100  
 more will be needed. "The townspeople  
 amazed," we are told; while the  
 men work with light hearts and grate-  
 ful spirits. They labor as unto the Lord.  
 Their work is genuine worship, so that,  
 as is specially mentioned in the case

Bro. Melchior Schneider, "often  
 at work the Saviour reveals him-  
 self palpably that tears of joy stream  
 from his eyes. Therefore it is that the  
 work goes so easily." It is noted, too,  
 of her who had so strongly op-  
 posed the building as "unapostolic" is  
 now friendly, though it is not  
 the chapel almost finished  
 that she so far relents and  
 is ready to contribute £5

towards the work! Only once more is  
 there mention of any serious obstacle  
 placed in the way, and then so vaguely  
 that we are left in the dark as to what it  
 really was. The entry is made August  
 19: "Our poor Brethren are hindered in  
 their work on account of Sangemiller,  
 else would the house be under roof."

As the time neared for the completion  
 of the stately building, the zeal of the  
 brethren seemed to increase. September  
 27 had been fixed upon for the dedication,  
 and to make sure that everything should  
 be ready by that date, we find that on the  
 21st twenty of the brethren joined the  
 other laborers and pushed the work.  
 Their efforts were not in vain. Every-  
 thing was finished and in readiness when  
 Thursday, September 27, dawned, "a par-  
 ticularly blessed festal day," Bro. Reinke  
 calls it, "and one which will not easily be  
 forgotten." It certainly was a very full  
 day.

The entire forenoon was occupied by a  
 so-called "speaking" preparatory to the  
 Holy Communion. It consisted in Bishop  
 Cammerhof, who had arrived the even-  
 ing before, and the pastor, holding a  
 searching conversation in spiritual mat-  
 ters, privately and separately, with each  
 individual communicant member. In  
 the afternoon at one o'clock the first ser-  
 vice was held in the "Saal," at which one  
 hundred and fifty brethren and sisters  
 were present, including visitors from  
 Warwick, now Lititz, Donegal, near Mt.  
 Joy, Quittopohille or Hebron, now Leb-  
 anon, Earlstown, Bethlehem and "beyond  
 the Susquehanna." "It was opened with  
 several verses of the hymn—

'Jesus' blood and righteousness,  
 Be of this house the beauteousness,' etc.,  
 followed by Bro. Cammerhof's praying  
 the Lamb to take possession of this house  
 and 'Saal,' which also was right palpably  
 fulfilled. Then an address was made on  
 the combined texts for the day: 'He  
 prophesied that Jesus should die for that  
 nation; and, not for that nation only, but  
 that also he should gather together in  
 one the children of God that were scat-  
 tered abroad'—John xi. 52. "Them also  
 I must bring"—John x. 16.

'Unto that clime  
 Where through all time  
 No harm shall e'er come nigh them.'"

Thereupon followed a general love-feast,  
 and a "Quarter-hour;" after which a  
 special meeting of members was held, in  
 the hall, for the reception of several new  
 members, among them being Conrad  
 Schwartz and his wife, of whom it is re-  
 marked that they "were the very first  
 friends the Brethren had in Lancaster."  
 It was done "with many tender tears,"



after a particularly fervent and heartfelt address by Bishop Cammerhof on the words of the allotted text for the day: "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts"—Ps. lxxv, 4. "In concluding this service," it is recorded, "we fell upon our knees, and with many tears and heart-penetrating emotions adored our chief elder, who was so inexpressibly near us, bade Him welcome among this flock, and in spirit kissed His nail-scarred hands." At 4 o'clock there was a love-feast for the school-children, during which they were told that partly for them this house had been built. At 6 o'clock the communicant members came together, and after a solemn "feet-washing for absolution," they received the sacrament of the Holy Communion for the first time in this room. There were 37 who partook in this blessed feast, of whom 23 were members of this congregation, 2 were from Bethlehem, 1 from Quittopohille, 4 from Warwick, 2 from Earltown and 5 from beyond the Susquehanna. With this the memorable festival day ended.

From this day on the Moravian Brethren's congregation at Lancaster was an established fact, and was so recognized. The edifice which their enemies had ridiculed them for attempting to build was completed. Their faith which had been derided as presumption and foolhardiness was gloriously vindicated. The world no longer mocked, but wondered, and was amazed that such a little handful of little more than a score of members should have been able to erect what then was one of the largest, most commodious, and most substantial buildings devoted to church uses in the entire city. People could not understand it. Many persisted in believing that it had been built by the Bethlehem congregation. Others thought it was intended for a Moravian college and theological seminary. But meanwhile the Brethren themselves went on in the even tenor of their way, growing slowly in numbers, but steadily in influence, and in the respect and favor of the entire community.

Though this building was not designed to be a church, but only a chapel, with parsonage and school house combined, we find that it was quite often used instead of the church. It had an organ built for it in 1765 by Bro. Tanneberger, a famous organ builder of those times. The weekday services were always held here, and not infrequently the Sunday services, too, especially in winter when, as the old diaries several times note, the brick floors

and the stone walls of the church were covered with a thick coating of ice. School was regularly held until comparatively recent times, in spite of the inevitable interruptions occasioned by public executions on the gallows, or whippings at the whipping-post, when not even the strict discipline of our fathers seemed adequate to keep the children from going with the crowd and making a ghastly holiday of it. Though Bro. Reinke, the humble, active pastor, whose energy did so much in bringing about its erection, never was permitted to occupy the building, being called to Bethlehem just as he was preparing to move into it, all of his successors reaped the fruits of his courage and enterprise, up to February, 1853, when Brother Lewis F. Kampman moved into the present parsonage. Then the "Saal" or lecture room was fitted up in the lower story, and the rest of the building was turned into a dwelling for the janitor of the church.

Now that we have restored the interior to something like its original plan, in so far as having this large and beautiful room, the original "Saal," again opened in the second story, and also used again for school purposes, at least on Sundays, it seems as if these old walls rejoiced with us, and were ready to tell us, had we but time to listen to their lore, of those proud old days of yore when Provincial Synods met here, as they did in 1753, 1759 and 1762; and when they echoed the words of wisdom and eloquence that proceeded from the lips of a Spangenberg, who was here a number of times, of Bishops Peter Boehler, David Nitschman, Nathaniel Seidel, Matthew Hehl, and indeed of nearly every one of the great and good men whose abilities, zeal, and faithfulness helped to make the name of the Unitas Fratrum an honored one throughout the Christian world. He was, too, that gentle missionary hero, cl. Heckewelder, more than once deluged the scholars of the school with his interesting talks to them about his own experiences among the Indians. Here David Zeisberger addressed our fathers and thrilled them with his own zeal and love for his "dear brown hearts;" and once at least there came with him that knight errant of the mission field Frederick Post. It was in August, 1762, when a great Indian Treaty was being held in this city. Our two missionaries came at the head of no less than 30 Indians, while 300 more, from all parts of the Province, were gathered together in an encampment just west of



...tly terrified the in-  
by the hideous noise of their  
carousals. One evening these  
startled our little congregation  
angly by appearing during the  
evening service and filling all the win-  
dows with their swarthy faces, "some of  
them," our chronicler narrates, "had  
large knives in their hands."

But time fails me altogether to dwell  
upon any of the many interesting scenes  
and events which are part of the history  
of this venerable chapel. I cannot even  
mention any more of them. In the few  
I have referred to, enough has, I trust,  
been said, to inspire us not only with ad-  
miration for the large faith and sturdy  
energy of our fathers, and veneration for  
these walls, each stone of which bears  
witness to their holy zeal, but, also, with  
renewed determination to trust God as un-  
qualifiedly as they trusted, to serve Christ  
as self-sacrificingly, to follow and obey  
him as devotedly, and to love him with  
as true and tender a love, as pure and  
unselfish a heart. They built this  
house to be as a city set upon a  
hill. From it has gone forth an influence  
that has not been the least of the forces  
that have leavened, uplifted and strength-  
ened the higher civilization and Christian  
life of this community during the cen-  
tury and well nigh a half in which it has  
been used in the service of goodness and  
truth. It is for us not only to maintain  
this influence, but steadily to deepen  
broaden and enlarge it. Our means are  
more varied, our opportunities greater  
and so our duty to God and to our fellow  
men here in Lancaster more solemn,  
unmistakable and urgent. "Be ye there-  
fore steadfast, unmovable, always abound-  
ing in the work of the Lord," and "Let  
our light so shine before men, that they  
may see your good works, and glorify  
our Father which is in heaven."

#### Coming Social Events.

A library Reception will be given on  
Friday evening, in the hall of the old  
chapel, and every visitor will be ex-  
pected to contribute a book—or money  
enough to buy one—as an admission fee.  
A fine programme will be given, and re-  
freshments will be served.

On Friday evening of next week the  
"Burden Bearing" circle of "King's  
Daughters" of the Moravian church  
will give a "Quaker Tea", the ad-  
mission fee to which will be twenty-five  
cents. The young ladies will be costumed  
as Quakers, and we shall have more to say  
about the entertainment later on.

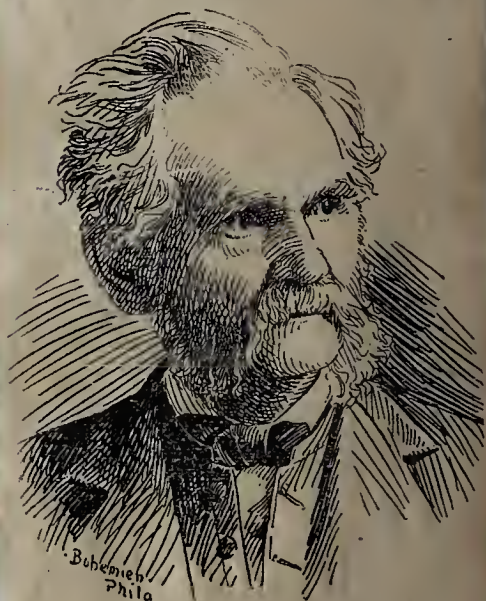
## HALF CENTURY'S WORK

### A Sketch of the Oldest Minister of Westminster Presbytery.

#### THE CAREER OF REV. P. J. TIMLOW.

Life-Work of One Who Has Spent  
Over Fifty Years in the Service  
of the Master—His Many  
Marriages.

Many memories and associations gather  
around the clergyman, who has long and  
faithfully served a congregation. He has  
participated much in the lives of the  
people of his community in both their  
joys and their sorrows. He has been  
present at wedding festivals and funeral  
ceremonies, sympathizing in sickness, and  
consoling in the hour of death. We wish  
to give a brief biographical sketch of one  
of these venerable clergymen, believing  
that it will not be without interest to



REV. P. J. TIMLOW.

many of our readers, for Rev. Philip J.  
Timlow—Dr. Timlow, as he is universally  
called—who now lives in retirement, at  
Gap, in this county, is widely known and  
esteemed.

#### HIS ANCESTRY.

The maternal ancestors of Dr. Timlow  
were Puritans, originally residents of  
Rhode Island, from which State his  
grand parents removed, about one hun-



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hundred years ago, to Hyde Park township, Dutchess county, New York, and there purchased a farm, which is still in possession of descendants of the family.

His paternal grandfather was an Englishman, a Quaker, born in Newcastle-on-Tyne. Thence he emigrated to the United States and first settled in Boston. There he married, and subsequently went to Southwick, Mass., where a son, William Timlow, was born.

After the death of his parents, William Timlow removed to Dutchess county, New York. There he married, and his oldest son, Philip J. Timlow, the subject of our sketch, was born in Florida, Orange county, New York, on the 21st day of October, 1809. Some time after this, William Timlow, who was a clergyman, was called to the charge of the Presbyterian church at Amity, Orange county, New York, where the greater number of his family of eleven children were born.

#### A FAMILY OF MINISTERS.

Clerical tendencies seem to have run in the blood. Of the six sons, four entered the ministry and a fifth was preparing for that vocation when his death occurred in early manhood. The sixth son died in boyhood.

Rev. William Timlow served the congregation at Amity for fifty years, and then retired from active work. He continued, however, to reside in that place, and preached from time to time, until his decease, at the advanced age of eighty-eight years.

#### FIRST STUDIES MEDICINE.

The title "doctor" comes to Rev. P. J. Timlow by way of "M. D." and not of "D. D." He first intended to make the practice of medicine the business of his life. He completed a course of medical study and engaged in practice in connection with Dr. Samuel S. Seward, father of Hon. William H. Seward, the distinguished statesman. He soon determined, however, upon another course in life. He united himself with the Presbyterian church of Florida, his native place, of which the Rev. Charles Cummins, D. D., was then pastor. Dr. Cummins pursued his theological studies under the direction of Rev. Nathaniel W. Semple, who for the period of forty years was pastor of Leacock church, in this county, to which Dr. Timlow was afterwards called.

#### LICENSED TO PREACH.

Immediately upon his connection with the church Dr. Timlow abandoned the practice of medicine, and entered Lafayette College, Easton, then under the presidency of Rev. George Jenkins, D. D., where he passed his freshman year. He then entered Union College, Schenectady, New York, and was graduated in 1837. He was subsequently licensed to preach by the Presbytery of Newcastle, which embraced the counties of Lancaster, York and Chester in Pennsylvania, the State of Delaware, and a small portion of Mary-

land. This Presbytery was divided, in 1842, into the Presbyteries of Newcastle, Chester and Donegal, the latter name being afterwards changed to Westminster.

#### ORDAINED IN THE MINISTRY.

In May, 1839, Dr. Timlow was ordained and installed, by the Presbytery of Newcastle, over the church at Bellevue, in Lancaster county, which had been organized in 1832. On the occasion of the installation, Rev. Alexander Morrison, of Coatesville, presided; Rev. Alfred Hamilton, of Fagg's Manor, preached the sermon; Rev. W. W. Latta, of Waynesburg, gave the charge to the pastor; and Rev.

John H. Symmes, of Columbia, gave the charge to the congregation. His father was present on this occasion and assisted in his ordination. Up to that time the church, at Bellevue, had been supplied in part by Presbytery. In connection with the Bellevue church Dr. Timlow preached at the church in Unionville, Chester county, which was also at that time under the care of the Newcastle Presbytery. The two churches were about twenty miles apart, and on alternate Sabbaths Dr. Timlow covered the distance on the white bobtail horse of Col. Maxwell Kennedy, with whom he made his home.

#### HIS PASTORATE AT LEACOCK.

The church at Leacock became vacant in 1846, by the resignation of the Rev. Joseph Barr, who removed to Newark, Delaware. Dr. Timlow was invited to supply this pulpit for six months, in connection with Bellevue, preaching every alternate Sabbath at Leacock and Bellevue. He accepted the invitation, and began his services at Leacock with the first Sabbath in May, 1846. At a meeting of Leacock congregation, held in September, 1846, a call in due form was made out for half his time (Bellevue to relinquish half in favor of Leacock), and the call was presented to Presbytery, at Pequea, in the same month. Dr. Timlow accepted the call, and November 4, 1846, was fixed for his installation. On that day the installation services were performed in the church at Paradise, which had been erected in 1840 for the better accommodation of the Leacock congregation. Rev. T. M. Boggs, of Marretta, presided; Rev. Roger Owen, of Columbia, preached; Rev. S. McNair, of Middle Octorara, delivered the charge to the pastor and Rev. John Wallace, of Pequea, to the people. On Thanksgiving Day, November 23, 1854, he delivered a discourse, in which he gave a valuable and interesting history of Leacock church.

Dr. Timlow continued his connection with the churches at Leacock and Bellevue until 1856, when he removed to Marietta, this county, and preached there for a period of ten years.

#### A SECOND CALL TO LEACOCK.

In 1868 he accepted a second call to Leacock, and remained in pastoral charge



when he resigned. He temporarily, for two short years, outside of the Westminster Presbytery, but never severed his connection. He is now the sole survivor of the body which licensed him. Since 1873 he has had no active or permanent charge, but has preached almost constantly up to the present time.

#### HIS FAMILY RELATIONS.

At intervals, while officiating as pastor, Dr. Timlow has taught school. Hon. J. B. Livingston, now President Judge of the Courts of Lancaster county, was for a time one of his pupils. He has twice married. His first wife was Miss Pritchett, of Philadelphia, to whom he was married in 1839, the year of his ordination. She died at Paradise, in this county, October 31, 1870. His second marriage was to Miss Lehman, of Philadelphia, on the 2d day of June, 1874. He has no children.

#### AS AN ORATOR.

Dr. Timlow is a strong, effective and attractive pulpit orator, and holds the attention of his audience throughout his discourses, making deep and abiding impressions. His delivery is forcible and energetic. His voice is flexible and readily takes the tone appropriate to the idea and feeling he is expressing. It is particularly effective in emotional passages. He has fluency, and his sentences are well constructed. He seldom hesitates, has a rapid and distinct utterance, and his current of words and thoughts flows on uninterruptedly. At times he rises into eloquence and fervor. He possesses a remarkable knowledge of the Bible, which is shown by a striking readiness and aptness of quotations.

#### CARRYING HIS YEARS LIGHTLY.

Dr. Timlow enjoys a vigorous old age. Over six feet in height, perfectly erect, quick and firm in his movements, with his gray hair still abundant, he carries his years lightly.

Shortly after his resignation in 1873, he purchased a property at Gap, on which he has his residence at this time. There, in his retirement, he is surrounded with neighbors and friends, by whom he is always greeted with affection, respect and veneration.

#### HIS RECORD OF WEDDINGS.

##### Many Long-Forgotten Marriages at Which He Officiated.

During his more than half a century as a minister of the gospel Dr. Timlow has officiated at nearly three hundred weddings. Many of those whom in the earlier period of his ministry he united in the bonds of holy wedlock have crossed the dark river, but their children and grandchildren are still with us, and the following carefully compiled list of marriages with the date of each, will be read with interest:

Sept. 12, 1839—Andrew C. Buyers to Jane E. Kennedy.  
 Nov. 19, 1839—Wm. Baker to Martha Houston.  
 Feb. 20, 1840—Joseph Konigsmacher to Celia Slaymaker.  
 May 7, 1840—Lemuel Plumbley to Sarah E. Muckanee.  
 March 31, 1842—Wm. Boyd to Hannah Hick.  
 Sept. 6, 1842—Christian Shertz to Maria Hasson.  
 March 27, 1843—John Benson to Fanny Bowers.  
 Sept. 26, 1843—Cyrus Strickler to Catharine Stauffer.  
 March 5, 1844—Harris to Sarah Jane Houston.  
 April 11, 1844—Samuel R. MacWilliams to Katharine Wagner.  
 Sept. 25, 1844—Geo. S. Green to Anna M. Kennedy.  
 Nov. 21, 1844—John MacCullough to Elizabeth Dickey.  
 Nov. 21, 1844—Wm. Huey to Amanda Draucher.  
 April 4, 1845—Wm. R. Leech to Mary Jane Homsher.  
 Oct. 23, 1845—Thos. McSorley to Margaret Divers.  
 Nov. 20, 1845—Henry Morgan to Lydia Pennington.  
 March 5, 1846—Wm. Robinson to Rebecca Adair.  
 May 19, 1846—Stephen Gibbs to Caroline Miller.  
 Jan. 5, 1847—John McCaskey to Ann Brubaker.  
 Jan. 20, 1847—Horatio A. Hessin to Margaret Ann Downey.  
 Feb. 25, 1847—Geo. W. Leech to Katharine Ann Penninger.  
 March 4, 1847—Jacob Hoover to Susanna Mann.  
 Oct. 21, 1847—Anderson Dobson to Nancy McKoun.  
 Dec. 21, 1847—Jacob Lewis to Elizabeth Richwine.  
 Jan. 11, 1848—Wm. Slaymaker to Katharine Eckert.  
 Feb. 10, 1848—Geo. Bowers to Anna M. Walker.  
 Feb. 29, 1848—Wm. Hamilton to Louise Slaymaker.  
 May 25, 1848—Wm. Miller to Elizabeth McMullin.  
 June 16, 1848—James McBride to Rachel McCallan.  
 Oct. 17, 1848—Francis H. Wright to Eliza J. Downey.  
 Nov. 8, 1848—Thos. Patterson to Anna Salome Hess.  
 Nov. 9, 1848—Andrew J. McDonnell to Mary Elizabeth Hovey.  
 Nov. 9, 1848—John Hersh to Margaret Ann Dougherty.  
 Nov. 21, 1848—Adam Trout to Salome Lefever.  
 Nov. 23, 1848—Isaac W. Rutter to Eliza Ann Rea.  
 Nov. 28, 1848—John Myers to Sarah Spratts.  
 Nov. 28, 1848—Cyrus McNeal to Ann E. Garrah.  
 Dec. 14, 1848—John B. Hoar to Margaret Koch.  
 Dec. 24, 1848—Willson Netherly to Sarah Jane Dougherty.  
 Jan. 25, 1849—John How to Martha Hunsecker.  
 Jan. 30, 1849—John Bender to Susan Maria Rutter.  
 Feb. 1, 1849—Wm. Hasson to Sarah Jane Hoar.  
 Feb. 27, 1849—Jacob Pierson to Eliza Russell.  
 March 22, 1849—Franklin Harris to Caroline Dean.  
 March 27, 1849—Joseph Hull to Mary Adair.  
 April 26, 1849—Eber Rea to Malinda Worrall.  
 May 10, 1849—Geo. Quinn to Mary Jane Nixon.  
 May 15, 1849—James M. Arment to Maria Margaret Anderson.  
 June 7, 1849—Charles Stewart to Belinda Kath Rice.  
 Oct. 25, 1849—Rev. D. C. Benjamin to Sallie Stewart.  
 Nov. 15, 1849—Samuel Campbell to Sarah Smucker.  
 Dec. 27, 1849—Richard Stewart to Katharine Rife.  
 Jan. 5, 1850—John Bailey to Katharine Albright.  
 Jan. 24, 1850—Michael Beam to Elizabeth Hoar.  
 Jan. 30, 1850—Thos. B. Quinn to Maria Russell.  
 Feb. 7, 1850—Joseph Robinson to Hester Hilton.  
 Feb. 14, 1850—John S. Smith to Mary E. Slaymaker.  
 March 7, 1850—Harman Albright to Eliza Jane McKown.  
 March 28, 1850—Wm. West to Drulla Linville.  
 April 16, 1850—John L. Wyck to Rebecca Armstrong.  
 April 28, 1850—Solomon K. Cramer to Mary H. Miller.  
 May 29, 1850—David H. Leche to Harriet A. Sample.  
 May 30, 1850—Robt. Martin to Isabella Anderson.  
 Aug. 1, 1850—Robt. Dougherty to Katharine Trainor.



Oct 3, 1850—David Kessler to Mary Ann Myers.  
 Oct 3, 1850—Samuel R Ford to Mary Elizabeth Armstrong.  
 Nov 7, 1850—Levi Hoover to Susan Braeckbill.  
 Dec 5, 1850—Wm Kirk to Mary E House.  
 Jan 9, 1851—John D Whiteside to Rachel Hoar.  
 Feb 6, 1851—John Doyle to Elizabeth Harris.  
 Feb 10, 1851—Wm Reed to Mary Divers.  
 Feb 11, 1851—John Slaymaker to Emma Jack.  
 Feb 11, 1851—Samuel Rea to Elizabeth McCullough.  
 Feb 16, 1851—Hugh McCormick to Margt S Richvine.  
 March 6, 1851—John Bartholomy to Katharine Roelgers.  
 April 15, 1851—Isaac Bowers to Henrietta Rea.  
 June 12, 1851—John McPherson to Hannah Paterson.  
 Aug 7, 1851—Robt B Hart to Rachel Jane Lawrence.  
 Oct 30, 1851—Samuel F Foster to Jane D Steel.  
 Nov 4, 1851—John D Linville to Harriet Webb.  
 Nov 4, 1851—Amos A Hank to Ann Smith.  
 Nov 27, 1851—Solomon Powers to Margaret Barefoot.  
 Dec 18, 1851—James Jefferson Rea to Elizabeth Stewart.  
 Jan 13, 1852—John Falk to Elizabeth Aiken.  
 Feb 5, 1852—Samuel R Linville to Kath Enter.  
 Feb 7, 1852—Joseph B Brooks to Kath Jane Bain.  
 Feb 24, 1852—Dr Robt L McClellan to Hannah Matilda Downey.  
 Feb 26, 1852—Wm G Livingston to Rachel Ann Linville.  
 March 18, 1852—Robt Hoar to Mary Ann Eekert.  
 May 11, 1852—Wm VanHorn to Caroline Gibbs.  
 Oct 21, 1852—Andrew McIntyre to Sarah Koch.  
 Oct 26, 1852—Abr Esbenschade to Mary Ann Buckwalter.  
 Feb 8, 1853—Samuel Knox to Sarah Roup.  
 Feb 10, 1853—David Hunsecker to Leah Overly.  
 Feb 14, 1853—Abner Buckwalter to Elizabeth Eaby.  
 March 10, 1853—Ebeneser Cook to Rosanna Reed.  
 April 21, 1853—John P Daniels to Susan A Fisher.  
 April 21, 1853—Wm H Bunn to Sarah R Fleming.  
 Sept 6, 1853—Martin Armstrong to Alice A Johnson.  
 Oct 20, 1853—Henry E Slaymaker to Mary Steel.  
 Nov 8, 1853—Isaac W Leidigh to Harriet Foster.  
 Nov 24, 1853—Geo W McLaughlin to Martha Jane Davidson.  
 Dec 22, 1853—Isaac Livingston to Mary E Linville.  
 Jan 3, 1854—M D Hess to Catharine E Groff.  
 Jan 12, 1854—Peter Eby, jr, to Martha Eekert.  
 March 9, 1854—John F Reed to Sarah Jane Lary.  
 Aug 15, 1854—F S Swindler to Mary Jane Hasson.  
 Oct 3, 1854—Moulten R Sample to Letitia Knox.  
 Oct 19, 1854—Dr W H Gunkle to Mary R Elmaker.  
 Dec 19, 1854—Wm Holtzworth to Mary J Eekert.  
 Jan 11, 1855—James Gregg to Leah Richvine.  
 Jan 15, 1855—Israel Taggart to Melinda S Richardson.  
 Jan 17, 1855—Wm Myers to Eliza Ann Rush.  
 Jan 30, 1855—Robert Maxwell to Mary Rea.  
 Feb 13, 1855—Ephraim Buckwalter to Mary Ann Esbenschade.  
 Feb 20, 1855—Geo C Eekert to Mary G Eekert.  
 March 22, 1855—James Nichols to Elizabeth Brown.  
 March 27, 1855—Israel N Weaver to Maria Baker.  
 Dec 11, 1855—Oliver P Willson to Augusta Louise Houston.  
 Dec 25, 1855—Henry W Garrah to Anne F Clark.  
 Jan 8, 1856—Geo Stacy to Margaret Stahl.  
 Feb 23, 1856—James Mays to Martha Aiken.  
 Feb 28, 1856—Robert W McMinn to Mary Jane Dougherty.  
 March 4, 1856—Hornae West to Catharine Ann Brenneiman.  
 March 13, 1856—Jos C Walker to Luey H Elmaker.  
 June 5, 1856—James Langen to Margaret Aiken.  
 June 10, 1856—Geo Ettlay to Amanda Harry.  
 June 10, 1856—Dr John Grove to Mirinda Stahl.  
 June 10, 1856—James Henry to Jane Jones.  
 July 3, 1856—Henry Bear to Elizabeth Cowan.  
 July 31, 1856—John G Foster to Lydia M Dougherty.  
 Nov 27, 1856—Samuel R. Barefoot to Barbara Armstrong.  
 Dec 16, 1856—Markley Trout to Elizabeth Eekertnacht.  
 Dec 30, 1856—Frank B Speakman to Annie M Spangler.  
 Jan 1, 1857—A S Vaughn to Mr. E Kinzer.

Feb 19, 1857—Isaac G Hoover to Lydia A Groff.  
 March 5, 1857—Samuel H Brua to Mary Ann Miller.  
 March 5, 1857—James Frew to Rachel Foster.  
 Oct 8, 1857—John Y McNeil to Mary Bowers.  
 Oct 2, 1858—B. F. Heistand to Martha Shock.  
 Oct 28, 1858—David Harry to Katharine Anner.  
 May 24, 1859—Harry Bellett to Mehala Gordon.  
 June 16, 1859—Geo D Mcnaffy to Charlotte R Rinehart.  
 Aug 16, 1859—Henry Shelleuburger to Elizabeth Reed.  
 Dec 29, 1859—John Bell to Kate Bostock.  
 Sept 4, 1860—Robert S McIlvaine to Elizabeth J Ankrin.  
 Sept 20, 1860—James S Jennings to Ellie Heady.  
 Oct 23, 1860—Peter Beam to Lizzie Eekert.  
 Dec 2, 1860—Nathaniel Baker to Ellen Ramsey.  
 Dec 13, 1860—Henry Pickel to Katharine Toumy.  
 Jan 22, 1861—Robt J Knox to Kate Beam.  
 Feb 24, 1861—John M Whitmer to Martha Kaufman.  
 Feb 26, 1861—Jos McMurray to Mary Jane Loper.  
 March 21, 1861—Theophilus Heistand to Sarah Hess.  
 March 27, 1861—Alexander Hill to Hannah McAdams.  
 Sept 8, 1861—Levi H. File to Sallie C Young.  
 Sept 8, 1861—Waiter Fryberger to Mary Emily Patis.  
 Oct 20, 1861—James Chambers to Mary McDonald.  
 Oct 24, 1861—James McMillan to Lizzie Rhineheart.  
 Oct 27, 1861—Abraham Alstadt to Lizzie O'Bryan.  
 Jan 12, 1862—Jacob M Hanlin to Elizabeth Rollin.  
 Feb 2, 1862—Amos Grove to Sallie O'Bryan.  
 March 23, 1862—Benj T Dedrick to Harriet Peck.  
 April 29, 1862—Amos Duck to Ann Kindle.  
 May 4, 1862—James Sounders to Mary A Tysón.  
 May 14, 1862—L. T. Moore to Hattie C. Kline.  
 June 19, 1862—John Snyder to Annie Mary Ritzenhouse.  
 June 23, 1862—Wm Slibgen to Lizzie Bartel.  
 July 15, 1862—Abm Summy to Lizzie Staufler.  
 Aug 31, 1862—Geo Myers to Annie E Heiser.  
 Nov 27, 1862—Harry Rickard to Annie Cohick.  
 March 5, 1863—Rudolph Sloat to Sarah Jane Neff.  
 March 17, 1863—Benj F Hartman to Katharine Aux.  
 March 30, 1863—John White to Mary Jaue Mallin.  
 May 14, 1863—James Morrison to Mary Jane Albright.  
 June 9, 1863—Francis Flowry to Isabella Hipple.  
 Oct 23, 1863—Rev D O Timlow to Lydia S Bruitout.  
 Oct 28, 1863—Alexander Grandy to Sarah Clepper.  
 Nov 22, 1863—Henry Sandders to Lizzie Jenkins.  
 Dec 20, 1863—Ephraim Nace to Louisa E Judy.  
 Dec 29, 1863—John D Connolly to Sallie E Miller.  
 Feb 14, 1864—Jacob W Cling to Susan M Evans.  
 Feb 25, 1864—Geo Shireman to Margaret McCloskey.  
 Feb 23, 1864—John Knight to Lydia Kaskius.  
 March 3, 1864—Samuel Reichard to Margaret Lichtenberger.  
 March 8, 1864—David Evans to Katharine Wutner.  
 March 20, 1864—Henry Martyn, jr, to Lizzie Steele.  
 Oct 13, 1864—Hon J E Pugh to Elizabeth Rhineheart.  
 Aug 14, 1865—Arthur Mayo to Harriet E Post.  
 Sept 14, 1865—Chas B Sceley to Sallie McIlv.  
 Sept 30, 1865—John C Conklin to Margaret Devoir.  
 Nov 29, 1865—Madison Decker to Sarah Mo row.  
 June 11, 1866—Wm Quick to Frances Heator.  
 Feb 1, 1866—Alanson Crane to Miranda S McCay.  
 July 27, 1866—Jos D Myers to Hattie A Spear.  
 Dec 1, 1866—Estor Bailey to Susan A Pond.  
 Dec 8, 1866—Wm Allen to Harriet A Johnston.  
 Jan 23, 1867—Edward Leshor to Sarah Ann Cherdonyne.  
 March 7, 1867—Geo Haines to Mary Bishop.  
 March 27, 1867—Solomon G Dingman to Hannah Jaue Beemer.  
 Jan 14, 1868—James P McIlvaine to I Slaymaker.  
 May 29, 1868—Abm W Trout to Mary E.  
 Oct 6, 1868—Geo W Laue to Agnes Myer.  
 Nov 25, 1868—J Eby Esbenschade to I Jacobs.  
 Dec 24, 1868—Davis O Pierce to Eliz M B.  
 Dec 24, 1868—Joshua Beans to Hanna Heston.



Benj L Hershey to Lizzie Mc-

E Boss to Annie Hess.  
Wm Lane to Matilda Mitchell.  
David A McPherson to Mary C

1869—Rev Calvin U Heilman to Mary D  
ne.  
Nov 9, 1869—Joel L Lightner to Juliette Hiestand.  
Dec 16, 1869—D C Hauck to Katharine Schuer-  
st.  
Jan 11, 1870—Jacob S Feister to Lizzie J Lafferty.  
Jan 13, 1870—Henry I. Eckert to Lizzie E McIl-  
line.  
Jan 25, 1870—John K Bauchman to Kate Esben-  
dade.  
June 7, 1870—E D Cockley to Kate Echternacht.  
Sept 15, 1870—John M Penninger to Mary E  
Gorman.  
Oct. 20, 1870—Amazia Rynier to Sue Trout.  
Nov. 22, 1870—Matthias Whitzel to Susanna  
Dees.  
Nov 24, 1870—Simon Denlinger to Anna Mary  
Leaman.  
Dec 28, 1870—Albert Newton Trout to Martha  
Letitia Nelson.  
March 16, 1871—Joseph S. Kemrer to Barbara C  
Burkey.  
March 16, 1871—Taylor Byrnerly to Emma. Steele.  
May 6, 1874—Moses S. Wallace to Katharine A  
Houck.  
June 15, 1871—Rev. James W Coleman to Aloise  
Spear.  
June 18, 1871—Henry Johuson to Sallie  
Dougherty.  
Aug 6, 1871—Geo E Murr to Annie Bennard.  
Aug 17, 1871—Amos Buckwalter to Maggie  
Hershey.  
Sept 21, 1871—John M Sweikert to Susan Emma  
Denlinger.  
Oct 8, 1871—Benj T Winters to Kate Johnson.  
Oct 23, 1871—Benj F Starrett to Sallie E Mackey.  
Nov 2, 1871—B H Lintmar to Lizzie H Kemrer.  
Nov. 7, 1871—Jacob H Bachman to Ester A  
Gause.  
Nov 15, 1871—James Albert Norris to Mary Eliz  
Canfield.  
Nov 23, 1871—Robt Givvin to Salome Kenesgy.  
Feb 4, 1872—Andrew F Trout to Sarah A Kendig.  
Feb 8, 1872—Geo H Townsend to Mary S Moyer.  
Feb 13, 1872—Thos Deffer to Laura Miller.  
March 6, 1872—Ezra W. Frantz to Clara S Smith.  
March 30, 1872—Franklin Alexander to Barbara  
McNelly.  
Aug 8, 1872—John Mourrier to Mary E McCleery.  
Oct 31, 1872—Amos Eby to Annie McKillips.  
Nov 14, 1872—Isaiah M Kling to Martha Den-  
linger.  
Dec 6, 1872—Wm H Wardley to Lavinia M Gor-  
man.  
Dec 19, 1872—E H Groff to Josephine E Meble.  
Dec 19, 1872—John Wimer to Martha Mowery.  
Dec 24, 1872—C S Hershey to Miss Kreider.  
Feb 20, 1873—Wm F Stafford to Annie E Weaver.  
March 6, 1873—John M Eckert to Sallie E Smith.  
June 3, 1873—Abram B Ressler to Mary M  
Lindsay.  
June 12, 1873—Geo W Ferree to Medora Kinzer.  
Oct 19, 1873—Aldus J Brown to Alice R Mey.  
Nov 20, 1873—Jacob H Denlinger to Lizzie Groff.  
Dec 23, 1873—John S Clymer to Kate Winger.  
Dec 25, 1873—Samuel S Gregg to Martha Ann  
Sullenberger.  
March 13, 1874—Jacob N Acker to Laura L Gor-  
man.  
May 13, 1874—Dr I H Mayer to Mazie C Strickler.  
June 10, 1875—Thos J Bitzer to Sue E McIlvaine.  
Dec 19, 1876—Smith P Buyers to Maggie M Keu-  
nedy.  
Oct 23, 1878—Abm Whitman to Caroline Clark.  
Dec 24, 1879—S Pearce Pugh to Lizzie E Gregg.  
June 3, 1880—Dr C I Reese to Hattie Livingston.  
Sept 23, 1880—Wm Terwilliger to Fanny Lindsay.  
Dec 13, 1880—John Borland to Mary M Hamil-  
ton.  
Jan 27, 1881—Clement A Hoar to Emma Smith.  
Dec 25, 1884—Adam W Diehl to Clara E Milier.  
ept 24, 1885—Samuel K Martin to Mary E Trout.  
— — — — — Wm E Whann to Emma J Erringale.  
b 11, 1886—John H Kreitzer to Mary C Etlla.  
et 16, 1889—Nathaniel F Feagles to Carrie T  
ssen.

## HON. HUGH M. NORTH.



**Eminent in Law—At the Front in Fi-  
nance—Honored by his Neighbors.**

This county is justly proud of her distinguished citizens. In every avenue of effort there are among the people of Lancaster county men who have achieved marked success, and at the bar as well as in the pulpit and in the physicians' study there are those among us whose fame is not limited to local lines or confined within a narrow compass.

Among those to whom the people point with pardonable pride, Hugh M. North, L. L. D., of this place, is conspicuous. To him the legal literature of the State owes much, many of his papers and arguments submitted before the Supreme Court having been widely admired for their perspicacity and force. His political speeches are not less keenly appreciated, and wherever his voice has been heard on the hustings his ability has been fully recognized and the strength of his logic admitted. A ripe scholar, a courteous gentleman and a fast friend he has contributed a large share to the credit in which the men of this county are held in all parts of the country.

Mr. North is not a native of Lancaster county, but has been so long identified with its interests and affairs that he may properly be regarded in the light of one born to our soil. He first saw the



light in Juniata county, July 7, 1850, so that though full of honors and well advanced in material resources, he is still in the vigor of manhood and considerably on the right side of the allotted period of life—three score and ten years. Of late years he has suffered somewhat on account of defective eyesight, but aside from that is as active and alert physically and mentally as he was a quarter of a century ago. In fact it may be said that at no period of his life has he been more capable of continued intellectual effort than now. His vast storehouse of information yields its treasures readily to every tax put upon it, and the ripe knowledge which he possesses, not only in the field of legal research, but in every channel of science and scholarship, gives him such facility as a younger and less experienced man even of equal ability could not have.

Hugh M. North is a son of John North, and is of Scotch-Irish lineage. His mother was a daughter of Hugh McAllister, one of the original settlers of Juniata county and a soldier with the rank of major in the war of the revolution. In such a parentage there was a priceless heritage, and his successful and useful life has done honor to it. Educated at Mifflinburg Academy he entered upon the preparation for his life work under favorable auspices. His preceptor in law was Judge Casey, of Union county, a man of profound knowledge and integrity. After a term in Congress, to which he was elected in 1848, Judge Casey was appointed Chief Justice of the United States Court of Claims, a position which he filled with distinguished ability. The young aspirant for legal honors entered upon his work with an earnestness that nearly resembled enthusiasm, and in 1849, after an examination that was as rigid as it was creditably met, was admitted to the bar.

It was at this period of Mr. North's life that an important problem presented itself. The question was where should he undertake to practice. This grave proposition was considered with infinite care and deliberation. He visited Pittsburg, Erie, Philadelphia and other points and weighed the advantages of each locality. Finally he determined upon Columbia, and on the 30th of August, 1849, was admitted to the bar of this county and settled down

here to work, where, to borrow the language of a eulogist, "among strangers and without patrimony, like many others who have won honor and fame in their profession under great privations and discouragements, he began a career in which he has won fortune and distinction."

Of course at the outset Mr. North encountered much the same conditions as others have met, similarly situated. Clients didn't flock in as thick as leaves in Vallambrosia, but he didn't waste his time in lamentations or idle away his chances. On the contrary he began a course of mental discipline and an assiduous effort to master the secrets of law. The effort was equal to his brightest expectations. When the clients came they found him so well qualified to serve them that in a comparatively brief period he was in possession of a large and lucrative practice, and though as the fruits of his labor he has acquired a competence, he has never failed throughout his professional career to occupy his leisure with those studies which kept him abreast of the best thought of the profession; and he is to-day the same patient and industrious student that he was when struggling to get a foothold at the bar.

The result of this exemplary life, is that Mr. North ranks to-day among the foremost lawyers of the State, distinguished no less as an advocate than for his erudition as a jurist and the wisdom of his counsel. His professional services are sought in nearly every important suit in his district, and is frequently invoked in other sections of the State where important litigation seeks out the best talent. His arguments addressed to the Court always evince a clear understanding of legal principles, a thorough appreciation of the salient points of the case in hand as well as a perfect understanding of the law applicable thereto, a logical and clear arrangement of the facts, accuracy and precision of statement, supported by strong and concise argument, the whole being characterized by clearness, solidity and dignity. As an advocate before a jury he is equally forcible. His speeches are characterized by concise presentation of facts, fairness of inference and a masterly grasp of the resources of argument. He abstains from rhetorical



...ones or mere declamation and never appeals to the juror's prejudices, sympathies or passions. An evidence that his position at the bar of his adoption is conceded it may be mentioned that at the organization in 1880. of the Lancaster Bar Association "for the improvement of the law and of its administration," Mr. North was unanimously elected its President, and has been re-elected annually ever since.

In his domestic life Mr. North is particularly genial and attractive, as all know who have enjoyed the generous and gracious hospitality of his charming home. There he lays aside the cares of his profession and devotes his leisure to the delights of polite literature, which is ever the recreation of cultivated gentlemen. His private life is characterized by the same elevated standard of conduct which he maintains in his professional relations, so that cherished by his friends and respected by his fellow citizens, he fills the measure of an honorable and dignified manhood. He is a Vestryman of St. Paul's Episcopal Church and a member of the standing committee of the Diocese of Central Pennsylvania. The honorary degree of LL. D. was conferred on him by Franklin and Marshall College in May, 1887.

As a citizen Mr. North is active, public-spirited and liberal. He has always taken a deep interest in political questions, and has served his fellow citizens most acceptably in various public positions. In 1854 he was elected to the Legislature, on the Democratic ticket, having been supported by an independent party organization which enabled him to overcome the large adverse majority in the county. In 1864 he was the Democratic candidate for Congress against the late Thaddeus Stevens, and ran considerably ahead of his party vote. He was a delegate to the National Democratic Convention held at Charleston 1860, and in 1876 was Delegate-at-Large to the Convention at St. Louis which nominated Mr. Tilden. In 1874 he received the second highest vote in the Democratic State Convention for the nomination for Lieutenant-Governor, and his name has been brought forward on several occasions for the office of Judge of the Supreme Court. In 1884 he was a can-

didate for Presidential Elector on the Democratic ticket. He is now, and has been for years, President of the First National Bank, and Solicitor of the Columbia National, and with his multitude of business finds time to give his services to our people in the School Board, doing good work in this direction.

## MURDER REVEALED BY WOMAN'S INSTINCT.

How the Slayers of the Boy Peddler  
Lehman were Brought to Justice.

### WEIRD TALE OF MANY YEARS AGO

is Every of a Head Frozen in a Cake of  
Ice Floating in the Delaware.

### THE CLUE OF THE WEDDING RING

Mrs. Beatty Sees a Sinister, Scowling  
Face, and Her Suspicion Leads  
to the Execution of the  
Shupunski Brothers.

"Murderers have been brought to justice in many strange ways, but the most extraordinary, perhaps, that I ever knew of was a woman's instinct. A woman's instinct, that was all the explanation that was ever offered."

This is what Prothonotary William B. Mann said the other day among a group of youngsters who were chatting of the strange turn that led to the arrest and conviction of Birchall.

Then Colonel Mann told the story of the discovery and arrest in this city of the murderers of Jacob Lehman, a poor peddler boy, in early January, 1852. He and William B. Reed prosecuted the case for the Commonwealth. Judge Allison, who is still administering justice, was one of the two Judges who tried the case. He had only been on the bench a few months, and the remarkable case, which had roused the whole city, was one of the first cases in the Criminal Court.

#### THE DISMEMBERED BODY FOUND.

Jacob Lehman, who was the 19-year-old son of Aaron Lehman, disappeared very early in January. He had been in the habit of wandering all over the city selling cheap jewelry from a little box or tray. Search was made for him everywhere, but no trace of him could be found.

Finally, on the 18th of January, four little girls who had gone down to play on the ice on the river shore between Huntingdon and Cumberland Streets, in what was then the district of Richmond, saw a strange-looking



object lying among broken cakes of ice. They ran back and told Edward Brown, who was working in a wood yard, of what they had seen. He left his work and returned with them, but meantime another man, who had heard of the matter, probably through some words dropped by the children on the way, had hurried to the spot, and when Mr. Brown got there he found that this man had chopped the object out of the ice and had drawn it upon the shore. The covering appeared to be an old grayish blue overcoat, roughly sewed together. It was quickly ripped apart, and out came a packing of goose feathers, and then a heavy brick, and then there came to the sight of the horrified beholders a human head, frozen solid, and as recognizable as if it were in life. It was quickly identified, of course, as that of the peddler boy, Lehman. Search was made, and the rest of the body was found in the other package. They were sunken, and with the coming of warmer days and the complete breaking up of the ice they would probably have floated away and down with the current. But the frozen lips told out of the ice in their own way the story of death and crime. A few hairs had forced their way out of the covering in which the head was wrapped, and clinging to the ice had been frozen fast, and so held the covered mass up from the bottom of the river, and when a slight thaw came brought it into view of the little children, the first innocent instruments of eternal justice.

That there had been a murder was obvious. The police made an investigation,

but they could not find the body.

Yet, how the police searched the pathway of the river.

MRS. BEATTY

Mrs. Caroline Beatty, who lived in a neighborhood of the city close to the South end of the town to market some two miles from the city, was the first finding of the body. The full of excitement over the discovery of the body, Mrs. Beatty, like everyone else, was the fever of discussion. She was telling all the details of the discovery, and over again in her mind as she walked along with the well-filled basket on her arm. As she was turning into the street in which she lived she observed a man standing together in front of a house on Street near Moore. The day was cold, yet one of the men was wearing shirt sleeves. Otherwise there was nothing remarkable about any of them. A little circumstance attracted her attention, much that she peered at them curiously as she went past. One of the men, who served her glances, gave her a scornful look that she was startled at. After she had gone a few yards she was so horrified that she could not avoid turning around for a look. The man was still watching her, his strange, brutal-looking countenance full of malignity. Mrs. Beatty felt a shiver of dread, and, as she turned into her own street and disappeared from the sight of the strangers, she impulsively hid herself:—



"I BELIEVE THAT IS THE MURDERER OF THE PEDDLER BOY"



murderer of

the notion  
as satisfied as  
hole case had  
she could not  
all in the strange  
that was the end  
that the police were  
where.

#### ROUSED AT LAST.

home she told her husband  
her startling conclusion. Her  
an easy-going, stolid man,  
ed hard for a living,  
understand "instincts." He  
she was dreaming. She  
quite excited, and insisted that  
right. Then he told her  
seemed to be on the way to being  
But she could not be argued or bull-  
or ridiculed out of her position. She  
her husband no rest on the subject.  
ing, noon, and night she would say to  
"Have you looked up the murderer of  
peddler boy yet?"  
had not. But finally, a little to please

a great deal in the hope of getting  
for himself, he concluded to look  
matter. He strolled around to the  
hood in which the three men had  
seen by his wife and made some  
ries. He learned that there were  
two men now. The three  
rented a house from a colored  
out one of them had gone away. They  
foreigners; they could hardly speak  
sh, and nobody knew anything  
about them. One thing, how-  
marked. The men said they  
in the jewelry business up-  
ey must be very generous, for  
given away several finger rings to  
eral men in the street.  
Indian given away rings! Why, rings and  
Indian ap jewels were what the peddler  
captain in his box when he was murdered.  
k's stithy was absolutely interested at  
t the

He went home and told her what he  
heard. She was not the least bit surpris-  
She would not have been surprised if he  
had told her that the strange man had been  
tried, convicted, and hanged. Her mind was  
made up.

"Well, now, go right on," was all she  
said.

But her husband did not exactly know  
how to "go right on." He made some more  
inquiries and was more mystified than ever  
as to who or what the strangers were.

"Go tell the police," said his wife.

#### THE POLICE MAKE AN ARREST.

He did; a little sheepishly, for it seemed  
to him after all, that he was taking very im-  
portant steps on very uncertain ground.  
The police authorities did not appear to be  
much interested either. They had no faith  
at all in "women's instincts." But as the  
whole town was still in a hubbub of discus-  
sion about the murder, and as they  
had captured nobody at all, they  
thought they would follow out even this  
clue. They seemed to have enough in the  
fact of the mystery surrounding the  
strangers and the story of giving away  
rings, to ask the foreigners to give an  
account of themselves. So a police offi-  
cer named Hamilton and two com-  
panions went down to arrest the men.  
When the officers reached the house  
they found a wagon backed up to the  
curb. It contained a lot of poor furniture,  
and one of the men was coming out of the  
house with some more in his hands. The  
officers were just in time. The strangers

were moving away. But both were yet on  
the premises. The officers nabbed them a  
once.

The strangers were apparently very indig-  
nant. They said in very lame English that  
they were good men. They had done no  
harm. They were hardworking and honest.  
They were brothers. Their names were  
Matthias and Blaes Shupunski. They had  
come to this country from Poland, to earn a



"IT IS MY WEDDING RING," THE MOTHER CRIED.



living, and a mighty hard time they had of it.

#### AN OFFICER TAKES A RING.

Still the officers insisted on taking them to the police station. After a great deal of arguing the foreigners finally went with them. At the station house, Officer Hamilton noticed that Matthias Shupunski wore a handsome and curiously wrought ring on the index finger of his right hand. Watching his chance, the officer made an attempt to slip it off. Matthias, who all the while had been utterly stolid, turned pale and made a furious resistance, but the officer, with a struggle, finally succeeded in getting the ring into his possession. Matthias stormed and entreated, but the officer held on to the ring.

He showed it to his captain afterward and suggested that, as the peddler boy sold rings, this ring would be an important clue. But the Captain said no. This was a valuable ring, not at all like the cheap stuff that little Lehman sold. Matthias said that the ring was a family heirloom and that he had brought it with him from Poland. His story seemed probable. Other people who knew the peddler and understood his character of business were consulted. They said that the boy had never sold rings like that. Shupunski's story must be true. So the ring was laid aside.

The boy's mother was one of the first to hear of the arrest. She came to the station house. She was very much disappointed when she was told that, as yet, nothing had been found that brought the crime directly home to the strangers.

#### THE MOTHER SEES THE RING.

"In fact we didn't find anything on either of them, only this," said an officer, as he fished Matthias' ring out of a little box and held it up.

As the woman saw the shining jewel, she grew wild with feeling.

"It is mine; it is mine," she cried.

"No," said the officer. "You have made a mistake. Your boy never sold rings like this."

"I did not say sold," the mother replied. "I said it is mine. It is my wedding ring."

"Your wedding ring! And how comes your wedding ring here?"

"On that morning when I saw my boy alive for the last time, he said to me, as he was going out to sell his rings, 'Mother, there is one empty space in my box. Lend me your ring to fill it? I took the ring off my finger and put it in the vacant place. There, my boy, I said, it makes the box look full and nice; but be very careful of it, for remember, it is my wedding ring. And I never heard his voice again, and never again will hear it, for they killed him and robbed him.'"

#### THE STORY OF MURDER UNFOLDS.

And that was what they had done. Little by little a chain of evidence was forged round both the brothers. A search of the house down town revealed a number of cheap ring and pins, concealed in ashes. They are identified as having belonged to the peddler boy. It was learned, also, that the brothers and a third man had occupied a house in Richmond at the time of the murder. The brothers were identified by the owner. A search of that house resulted in the finding of the bottom and

handle of a box or tray, that was identified as having belonged to Lehman. It lay in a little heap of ashes and was all charred, as if an attempt had been made to burn it all up. Among some rubbish in the cellar a small hatchet was found, on which were stains of blood. This hatchet, the jury believed, in the trial, had been used to sever the body after the murder. Several witnesses were found whose testimony brought the peddler boy and the men together. The testimony of one was a clincher. He said that he knew the boy and that the boy had told him two men who had bought a cheap breast-pin from him wanted to buy a watch. He wished to sell his watch, and he went with the boys to see the men. They were the Shupunski brothers. The men were not satisfied with his watch, and no sale was made. As he and Lehman were coming away, the men told the boy to be sure to come again, as they wished to buy more jewelry from him. Although the Shupunski brothers, at their trial, were defended by the celebrated David Paul Brown, they were quickly convicted and were hanged. They refused to give any information that would aid in the discovery of their third companion.

#### REFUGEES FROM POLAND.

The Shupunskis, it was learned, had fled from Poland after taking part in a revolutionary uprising. They spent some time in



The Peddler on His Rounds.

Germany, and then came to this country. They got work in New York, where one of them was charged with killing a fellow-workman, but the evidence was not sufficiently strong to convict him. After drifting about the country they came here and settled down in Richmond.

Curiously enough, the woman whose "instincts" had led to the unearthing of the whole crime, could, under the laws of evidence, only testify that she had seen the men standing in front of the house at Iron and Moore Streets.



# THE STRANGE STORY OF A PECULIAR PEOPLE.

The Mennonites and Amish of Lancaster  
County To-Day.

## THEIR FAITH AND PRACTICES.

Men Who Discard Buttons, and Women  
Without Hats.

## HIGHER EDUCATION NEGLECTED.

They Have No Use for Music, Painting,  
and Sculpture — Photographic  
Likenesses Prohibited—A Faith  
That Has Stood 400 Years.

There is a picture yet to be hung high up on the walls of Pennsylvania's splendid history. A picture from the past of 180 odd years, of a handful of brave men and patient women, in queer homespun garments, on the banks of Pequea Creek. Before them stretched a wilderness, pathless and unexplored. Behind them rolled an ocean and beyond it was a horizon lurid with the flames of persecution. But they sought the wilderness—and peace.

They brought with them little else than a story, to be cherished forever as the heritage of well-nigh hopeless days, of two hundred years of ceaseless struggle of their people for religious liberty; two centuries of woe and want and pain in the Palatinate, in the Cantons of Switzerland, and among the valleys of the Vosges. How during all these weary years, with the rattle of the chains of the Levant galleys in their ears,

and the torture even of the rack and flog, in the darkness of midnight and the glory of noon they had waited for the deliverance of the Lord. And it came at last, not with expected anthems of archangels, but on the wings of a good Dutch ship; it led them not to Paradise, but to Pennsylvania. And from that little group, the first fifteen that stood among the limestone hills of the Lancaster that-was-to-be, there went up such songs as Miriam must have sung before the rescued hosts of Israel on the Red Sea's farther shore—the song of a people who sought freedom in a wilderness, and found God.

Pennsylvania's Plymouth is in Lancaster County. It remains to-day. While the frail remnants of New England's Puritanism are being gradually obliterated by the rising tide of a later and an alien life, while even the strongholds of Quaker simplicity are slowly yielding here and there to the assaults of worldliness, there can be seen beside Pequea's waters the lineal descendants of Hans Herr's Mennonite band, that faithful few, furrowing the old fields that their fathers' fathers' plows had scored, and cherishing uncorrupted the faith that 200 years ago caused their ancestors to be driven forth before the fire-brands of fanaticism from continental Europe, homeless, but not Christless.

The history of the Mennonites, not only in Pennsylvania, but in the United States yet remains to be written. All that now exists as history of this peculiar sect is brief, fragmentary, and uncertain. No richer field for folk-lore research is presented between the oceans than right out here in Lancaster County; no field has been so greatly neglected.

But the outside world is not only neglectful, but, with nineteenth century cynicism, is disrespectful toward this quaint quiet people who have made their community the garden spot of the country.

### HOW THE WICKED WORLD REGARDS THEM.

"Just walk up East King Street and if you see a fellow in a yellow-covered one-horse wagon with his hair cut butter bowl fashion, with no buttons on his clothes, and looking like a Pinkerton detective in disguise, you can put him down as an Amishman" (pronounced Ommishman).



AN AMISH



This was the brief but pointed description given by a bright Lancaster man, but one who was "outside the faith." And there is a great deal in that expression "outside the faith." While the primitive belief of the Mennonites, that no baptism can be acceptably administered unless upon profession of faith, thus denying the efficacy of infant baptism which was the ground of their persecution in Europe both by Protestants and Catholics alike, is still held inviolate, yet the organization is split up into nearly a dozen minor sects or branches. One of these of later years, the New Mennonites, have as a part of their belief that there is absolutely no salvation for any man outside the pale of their own Church. In this regard, all things being equal, the African Voodoo priest and the Apache medicine man stand side by side with Phillips Brooks, George Dana Boardman, or DeWitt Talmage in their relative chances of salvation by faith. So far as inquiry develops, it is the only branch of the Mennonites that holds to such a steel-clad view of the religion of the Nazarene.

As for the distinctive characteristics of the Mennonites they can be summed up briefly. A literal interpretation of Christ's commands. Baptism only on profession of faith in Christ; the observance of feet washing as an evidence of humility; the bestowal of the kiss of peace; non-resistance under all circumstances; the refusal to take oaths, appeal to the law, or to bear arms; purity of life and uprightness in business habits; the most rigid adherence to simplicity in home and personal adornment and language. This is the sum total of the faith that is in them.

#### THEIR STRANGE CUSTOMS.

But it is in the enforcement of the latter that the Mennonites in some of their branches distinguish themselves as a peculiar people, not only before the Lord, but before the world. And the world wonders in this age of progress and multiplication of creature comforts to find men gifted with common sense and fair intelligence, refusing to wear buttons on their clothes and substituting therefore hooks and eyes. Declining to trim their hair except in a rude and semi-barbaric fashion. A sect forbidding the cultivation of a moustache and compelling the growth of a full beard on the lower part of the face, or none at all. Prescribing clothes of coarse texture and uncouth cut, and hats of a certain shape. Forbidding wives to wear hat, bonnet, or jewelry, and fixing their costume at sun-bonnets and muslin caps, and neutral tinted gowns with capes. Decriing music and the fine arts, objecting to higher education, discouraging the multiplication of colleges and universities, and refusing to participate in the discharge of the simple duties of peaceful citizenship. And yet all these, or some of them, are to be found as cardinal points in the practices of the branches of the Mennonite Church.

"If I were to have my hair cut like yours, and have my beard trimmed into side whiskers, it would create more of a sensation, a more lasting one, than anything else I can conceive of. I couldn't do it even if I felt that there was no harm in it. I would be a marked man among my people. I would be regarded as a backslider and would be shunned and ostracised." These were the words of an intelligent Amishman

with a clean shaven upper lip and a shock of heavy hair cut square off across his neck on a level with his coat collar.

The expression "hair cut, butter howl fashion," must have originated with the Gentiles of Lancaster and the adjoining Pennsylvania Dutch counties. They say that when an Amishman gets a home-made hair cut his wife takes a butter bowl, claps it on his head with the rim pressing against the nape of the neck, and then with the shears snips off the stray locks that protrude from under the bowl. It is a picturesque and imaginative, but by no means elegant expression.

#### WHERE THEY CAME FROM.

A brief sketch of the advent and progress of the Mennonites and kindred sects in Pennsylvania is interesting. In 1709 Hans Meylin, and his son Martin, Hans Herr, John Rudolph Bundly, Martin Kendig, Jacob Miller, Martin Oberholtzer, Hans Funk, Michael Oberholtzer, and Wendell Bowman with their families, arrived at Conestoga. They had been driven out of the German Palatinate by persecution. The men wore long red caps on their heads. The women had neither bonnets nor hats, only a string passing around the head to keep the hair from the face. Hans Herr was their pastor. They were a quiet, peaceful people, avoiding dissensions with the Indi-

ans. These families were the pioneer Mennonites in Lancaster County. In 1683 a small colony, at the intimation of William Penn, had come out from the fiery furnace of persecution and settled in Germantown. How they have grown from the start is shown in that their number is now estimated at 250,000 in the United States. There are over 6000 communicants of the old Mennonite faith in Lancaster County and over 1000 Amish. So poor and helpless through persecution were these first settlers that the Holland Mennonites had to help them to their new home across the sea.

Under the Mennonite faith there are ranged the Old Mennonites, the Amish, and the New Mennonites. The Amish have been split into what are known as Old Amish, Meeting House Amish, and Progressive Amish. The Old Amish and the New Mennonites are the strictest of Mennonite Turseons. The Progressive Amish have a leaning toward the world and some of its ways. Its first church was organized a year or so ago by a man named Lantz. It is a peculiarity of some of these people, it is said, that when a man belonging to any of the older branches, because of a changed faith, or for some other cause which leads to his expulsion, finds himself outside a fold, he immediately gathers to himself some of his friends and starts a new church, adhering to the old doctrines of Mennonite faith, but establishing as the basis for the departure a new fashion in clothes, buttons or beads.

The old Mennonites, the solid conservative, well-to-do, and withal simple and unpretentious men and women of the original faith of Menno Simons, which he preached in the forests of Western Germany and the low lands of Holland when this new world was an unexplored continent, are the representative types in Lancaster County and elsewhere of the religion which they profess. They do not abjure buttons and suspenders and short hair, though they draw the line at the moustache, modern neckwear and fashionably cut garments.



"If you want to see a Minnish (they all pronounce it Minnese) bishop go over the ridge yonder to Isaac Eby's house. He can tell you all about their Church."

This was the advice of a gray haired woman with a fresh girlish face; an Amish woman in gown and cape of fawn color, with a filmy white cap set well back on her head. This woman was long past 50, but the uneventful quiet life she had led, free from the vexing cares of worldly strife, had left the bloom of young womanhood on her plump cheek and had not dimmed the light of contentment and peace in her eyes.

What a blessed spot this Lancaster County is with its undulating well kept farms, the sleek cattle on its thousand hills, its white houses, each a monument to prosperity and contentment, and its great overflowing barns. It is the Acadia of Pennsylvania.

Bishop Eby's farm house stands in a



Amish Children.

cup-shaped hollow with rich brown fields sweeping from it up to the neighboring hills. A hired man called into the barn and a moment after a man in coarse cow-hide boots, rough trousers rolled half way to the knee, patched coat and dusty hat appeared. It was the bishop.

"Certainly, certainly, I'll give you not ten minutes, but an hour of my time if you want it. Come over to the house, though," and he led the way.

In the great kitchen a kindly-faced woman in cap and cape was busy at a table rolling out and cutting ginger cakes, the fragrant odor of which in the big stove in the middle of the kitchen filled the house.

The room in which the visitor was ushered was very plain. A rag carpet covered the floor. A mahogany chest of drawers stood in one corner with books and a bible on top. A settee along one side of the room was covered with a patch work cushion. A big rocking chair, half a dozen painted wooden chairs, an anthracite stove, and a small table comprised the furniture. The walls and ceiling were white as snow, the door and window frames were painted a bright blue, while the doors themselves were grained walnut. It was a wonderfully com-

fortable looking apartment with not a speck of dust visible anywhere. The panes in the windows that looked out to the hills and fields were polished till they shone like crystal.

#### NEVER HAD A PHOTOGRAPH.

Here is a pen picture of the bishop. It was impossible to obtain any other. "I never had a picture taken," he said, with a smile. "I don't know why. No, I won't have one taken now. Some of our people are opposed to it; it is a concession to the vanity of the world, they think."

This man, who had no portrait of his father or his father's father, though they and their fathers before them had toiled and prayed and suffered within sight, perhaps, of his fireside, and who in his own old age refused to sit for a photographic likeness, is stockily built with good breadth of shoulders, and a fine head set squarely on them. His face is smooth shaven; his hair is iron gray, and his gray eyes are full of animation and fire. He speaks with an almost imperceptible German accent, and as he talks, except when discussing the most solemn and sacred religious subjects, his countenance is brightened by a smile. He became a minister by chance, all the Mennonite ministers are chosen by lot, and a bishop afterward. His grandfather half a century ago was a bishop in this same county of Lancaster.

"Ask any questions and I will answer them if I can," he said, "we have nothing to conceal."

A series of questions, some of them, no doubt, smacking of impertinence to this quiet-voiced old man, were propounded, and this is what was said in reply:—

"There are a number of branches within the Mennonite Church. These are the Old Mennonites, the New Mennonites, and the Amish Mennonites. Then there are branches of the Amish Mennonites. These are what are called the Old Amish, the Meeting House Amish, and the Progressive Amish. When you sift it all down, however, they are united in faith, but differ in practice and custom. The Old Amish and the Meeting House Amish are strict in the customs of dress. The Progressives lean more to the ways of the world. Their bishop said some time since that he didn't care how much they dressed so that the women didn't wear humps on their backs and hats on their heads.

"We, the old Mennonites, differ from the others in this; we do not carry the custom of dress to such extremes as forbidding buttons on clothing or the wearing of long hair. We are, nevertheless, particular about adopting too much of the world's fashion. If a man in one of our congregations should wear hair on his upper lip, a mustache, as you do, he would be reprimanded and, no doubt, compelled to remove it. Neither do we carry the ban as far as the new Mennonites and Amish.

#### THE RIGOR OF THE BAN.

"The ban, you must know, is that injunction of St. Paul's in which he says (1 Cor., v, 11) that we shall not keep company with the ungodly, even 'with such a one, no not to eat.' The New Mennonites and Amish carry this to the extreme. If a man or woman is expelled from the church they are fully ostracised, not only in the com-





OLD AMISH MANSION.

munity, but in their own homes. Their fathers, mothers, children, or relatives, no matter how close, are prohibited from eating at the same table with them.

"I recall an instance of this kind which I witnessed some years ago. I bought a piece of land from a man who was under the ban. We went to his house for dinner on the day we were measuring off the property. When dinner was ready I saw him shoot out of the door while all the rest of the family gathered around the board.

"Why didn't you sit down to eat with us?" I asked him afterward.

"I couldn't," he said, "didn't you see that my uncle was at the head of the table? He would eat with a negro, but he wouldn't eat with me."

"That was a terrible expression, and it was doubtless true, too," continued the Bishop, "so far do they carry the Scriptural injunction.

"We do not go to law except in extreme cases, and only then when we are defending ourselves. We never institute proceedings."

"But suppose somebody should steal a pair of your finest horses?" was asked.

"In that case," was the answer, accompanied by a bright and shrewd smile, "the proper authorities would act. They would prosecute the guilty ones, we would not.

"As to divorce, we do and we do not allow it. When divorces are permitted it is only for the one cause mentioned in the Bible, unfaithfulness. Divorces with us are very rare, but when a man or woman is divorced there is no remarrying permitted, as is the case with you of the world.

#### MINISTERS CHOSEN BY LOTTERY.

"Our ministers receive no salary, and no wedding or funeral fees. Their service belongs to the Lord. Ministers are chosen by lot. When a vacancy occurs by death

or otherwise the congregation proceeds to select another to fill the place of the deceased. There is a day set for council and consideration; another day for nomination. On this day every one is privileged to name some one brother who is believed to be fit by reason of his honesty, God-fearing, and wisdom to minister to the church. When all the names are in the candidates are called up and before each one is placed a book. The candidates each take one and the bishop opens all of them. The man within whose book is found a slip of paper bearing the words, 'called to preach,' or a similar expression, is designated as the chosen minister and is ordained as such. Where a mistake is made and a man not suited to the work is chosen, it is always, I have contended, because there was no necessity for selecting a preacher, at the time or else carelessness was observed."

"Are the Mennonites opposed to education?"

"No sir. We do think that too much education is a hindrance rather than a help to a man in this life. For that reason we do not have or support colleges and seminaries. The common or public school system is heartily supported and patronized by our people."

#### IN AN AMISHMAN'S HOME.

It was an hour after nightfall when the back door of Samuel Kauffman's hospitable home swung open to admit the world's visitor from Philadelphia. Mr. Kauffman lives a stone's toss from the combination hotel and station at Kinzers, a dozen miles

or so this side of Lancaster. It is a two-story frame house, in the center of a good-sized and well-kept lot. The house does not differ materially in appearance from the dozen other comfortable dwellings that line one side of the main and only street of the hamlet. The wordly wise men of Kinzer's say that Mr. Kauffman



a "well-heeled Ommishman." Perhaps he is, but there is nothing about his personal appearance or his home that would suggest more than a very moderate competence. There are rag carpets on the kitchen and sitting room. In the latter a couple of painted rocking chairs with soft cushions covered with "log cabin" patches, so dear to the grandmothers of half a century ago; a "settee," an old-fashioned combination book case and desk, a clock on the mantel; one half of whose door is a mirror and the other half, separated from the looking glass by a wooden strip, a landscape with sky blue water and yellow mountains; a big nickle-plated anthracite stove and a "drop leaf" table with a cover and a number of books, a looking glass over the table in a mahogany veneered frame, one half of which is also a landscape with an impossible yellow cottage in a fiery red foreground, comprised the contents of the room. It was a wonderfully comfortable room, and the absence from the plain white walls of the multitudinous array of plaques, repousse work, gaudy chromos, worse oil colors, and dizzy scarfs so common, in city houses, was a relief to the eye. Not a photograph was in sight. Two worked mottoes in simple frames hung over the doors. The books on the table were all religious, except the Webster's Dictionary, which occupied the post of honor next to the big family Bible near the center of the table, directly under the plain white-globed hanging lamp. It was a homely, comfortable, restful room, with something in its appearance and adornment that carried one back to the "sitting-room" of the old days of the canal and Conestoga wagon. The only thing wanting was the pair of white china dogs on the mantel, and the picture of the little girl with curls, flounces, and pantalettes, holding a red, red rose in one chubby hand, and set in a square veneered rosewood frame hung over the table.

Mr. Kauffman, whose face is unmarked with Time's penciled wrinkles, and whose hair, cut off square behind, is still dark, though 61 years have cast their shadows on his pathway, is a low-voiced man, with a kindly air and a full beard on the lower part of his face. Like all Amishmen his upper lip is shaved clean.

He was dressed in a heavy woolen suit, but the sack coat and high cut vest were innocent of buttons. A row of hooks and eyes did duty instead. They were heavy, black hooks, and were fastened on to stay. When I asked about suspenders, Mr. Kauffman opened his vest, displaying a brown-check shirt with turn-down collar and a pair of "store" suspenders.

#### THEY WEAR SUSPENDERS NOW.

"The prohibition regarding suspenders was removed long ago" said Mr. Kauffman, "but we retain the hooks-and-eyes. Why? Well largely because our fathers and our grandfathers wore them. It has been the custom of our people for nearly 200 years. The hooks and eyes are as serviceable as buttons. They may not be fashionable, but we have nothing to do with that. The ways of the world are not our ways. As our sole guide, the word of Christ and his apostles has said, descriptive of God's chosen ones, 'they are a peculiar people zealous of good works.' This explains many things that to the world seem strange about us. We do not follow fashion or accept the styles of those of the world. We believe that in our dress

in our homes, in our language, in every thing, we should be plain, unaffected, and straightforward. Because we do not yield to the ways of the world, recognize its frivolities and fancies of fashion in the cut of our hair and clothes, the wearing of our beards, the conduct of our worship, we are regarded as odd and peculiar. So we are, but not, we believe, in the eyes of Christ.

"Are we better and happier for all this? Yes, sir, undoubtedly. Our lives are not wasted in eager and tireless pursuit of wealth or fame. We avoid vanity as much as we can, and emulate Godliness; this is the Christian religion; that is what our Great Master taught. By making what the world would call sacrifices, but which are not regarded so by us, we stifle vanity and discourage pride and worldly-mindedness. We are happy, contented and prosperous in our humble way. What more could we ask? And we are increasing in numbers steadily every year."

#### EDUCATION, LIGHTNING RODS, POLITICS.

"The Amish, as a rule, object to education, do they not?" was asked.

"We object to too much education. We do not have any colleges. We send our children to the public schools. If any son or daughter of an Amishman wanted to go to college he or she could doubtless go, but the parents would make no great effort to help them. Too much education unfits a man for the plain, simple life we lead. Our ministers have common school educations. If they have the spirit of God in them that is all they need. Yes, a good many of our people object to lightning rods, because they believe if God intends to burn a house or barn with lightning a rod won't stop Him. I object to them myself because they are useless unless you are constantly keeping them in repair.

"As to politics, we vote and that is about all. We see no harm in holding township offices, such as Road Supervisor, but nothing beyond that. You never see an Amishman at a pole-raising or carrying a torch in a parade. We did not even vote in the old days. The reason we do so now is because we think that this is the best Government under the sun, the best that ever existed, and that as it protects us in our rights and religion we should sustain it as far as is compatible with our religious views. We will not bear arms. During the war we cheerfully paid whatever fines or bounties were demanded of us. I was drafted myself and taken before the Marshal, I think they called him. I told him what my religion demanded of me, and he let me go by paying \$300 fine.

"We don't have photographs taken. That is, the old Amish folks. Some of the young ones, before they enter the Church, do, I suppose. The reason is that we do not think that God's law, which says that man shall not make images and likenesses of earthly things, should be obeyed. Theatres and such exhibitions are worldly amusements. The desire to avoid show and display also leads us to discountenance fancy vehicles and carriages. And yet we believe in jollity and merry-making within proper bounds and at proper times. The young folks have their gatherings; and then there are wed-



dings and infares. Sometimes, though, this merry-making is carried too far. Too much of anything is too much."

"When a person has been excommunicated or expelled from the Church among the Amish, are they prohibited from eating with the members of their own household?"

"Yes, sir. It is not of our doing that such is the case. The Bible is our only guide. Paul says that with such as these you have described the faithful shall not even eat. If a man back-slides, if he tramples the Word of God under foot, and neglects and denounces everything good, he is treated that way. If it is a father, his wife and children must not sup with him until he repents."

#### THE RIGID, NEW SCHOOL.

It was away back in the early part of this century that the sect known as the New Mennonites had their origin. Francis Herr, a lineal descendant of the sturdy old Hans Herr, the first Mennonite preacher, had long regarded with concern the, to him, gradual departure from the faith of their fathers, of the old Mennonites. He protested mildly, but nothing was done till after his death, when his son, John Herr, not only protested, but left the Church and drew others with him. In 1814 the first congregation of the new Mennonite Church was formed with



Amish Woman.

John Herr as their pastor and bishop. Abraham Landis was appointed to baptize him, because the new organization repudiated the baptism of the old Mennonites. Afterward Landis and the rest of the people were baptized by Mr. Herr.

Thus arose the strictest sect of this remarkable body of believers. In returning to what they believed to be the primitive Mennonite faith they went to the most marked extreme. In matters of religious observance they exceed the Amish. They dress after the manner of the Quakers, with a cutaway coat without collar, and round crowned broad brimmed hat. There is little, if any difference in faith between them and the old Mennonites; in practice everything. Not only will they not permit their ministers to officiate in any other church, but the members are prohibited from attending any other religious services than their own. If a friend should die, and an old Mennonite or any other minister should

... speak at the funeral, every new Mennonite in the room would leave. They will not vote or hold office, and have nothing in common with the world or the governments thereof. They are non-combatants.

The son of the founder of this peculiar sect resides a mile out from the quiet town of Strasbourg and within 100 feet of the house in which his father lived. He is a pleasant old man, full of information regarding the New Minnish, as they are called. This branch has churches and members in many of the States and Territories and in Canada.

"I'm not a member, although my wife is," said John F. Herr, the son of the distinguished elder John. "The fact is that I could never bring myself to observe the strict life they lead. They aim to live the life of simplicity and purity which Christ lived. Their laws are inexorable and their discipline unyielding. They claim that theirs is the only true Church, and outside of it there is no salvation. In this regard they rival the Roman Catholic Church. I cannot reconcile such a doctrine with Christ's 'Come unto Me, all ye,' and so I'm out of the fold."

#### SOME OTHER PECULIARITIES.

But there are still other strange and peculiar views held by this people. The old Amish disdain the use of churches, and gather, as did the primitive Christians, from Sabbath to Sabbath at each others houses. Following the services, which usually last for an hour and a half, comes dinner. Everybody sits down to a bountiful repast, preparation for which had been going on in the housewife at whose home "meetin" is for a whole week. The brethren sit at one table and the sisters at another. In the old days, when plenty had not smiled on the Amish as it now has, bean soup was served, and constituted the sole article of food. Then they were known as "Beansoupers."

The meeting house Amish are a trifle more progressive than the old Amish. They have churches, and that was about the basis of their split. Twice a year they have Communion services and feet washing. Then they bestow the kiss of peace, the men saluting each other and the sisters saluting the sisters. The Progressive Amish are too new to have a history. They are a recent organization and composed of about two dozen families. The Amish split in the Mennonite Church goes back over 200 years to Alsace. They take their name from their founder, Jacob Amen, as the Mennonites as a body, take their name from Menno-Simon. Still another branch of the Church is known as the River Brethren, from the fact that their colony was located on the banks of the Susquehanna River. Jacob Engel established this society in 1776.

Thus far the foundation faith of the Mennonites in all their branches has stood like an adamant wall against the advanced theological thought of the centuries. How much longer it will withstand the contact is dependent solely upon its power as a church organization to move along in the groove made by a past age, and the ability of its members, as individuals, to resist the allurements of the world, the flesh and the devil.

But they are a sturdy, steadfast people. The belief that sustained their forefathers centuries ago, that turned their cries of pain in the torture chamber into hallelujahs, and their dying moans into shouts of victory at



the mention of His name, is still strong and enduring, and may keep them faithful among the faithless till the end.

# THE MORNING NEWS

WEDNESDAY, FEBRUARY 17, 1892

## THE VALLEY OF PEQUEA

### How Independence Day Was Celebrated Half a Century Ago.

#### INTERESTING BIT OF HISTORY.

An Address on the Early Settlement  
of the Valley, Delivered by  
Redmond Conyngham at  
Paradise, in 1842.

There is probably no section of historical Lancaster county which contains a richer field of labor for the antiquarian than that known as the Valley of the Pequea. Here, in the latter part of seventeenth and early portion of the eighteenth centuries, came to live many people who took up their homes among the Pequea tribe of Indians, whose wigwams were scattered along the banks of the beautiful Pequea, every wigwam or town being governed by a chief, and all under obedience to Tanawa, their King, the warm friend of William Penn. The Huguenot from France, the Mennonist from Switzerland, the Lutheran from Germany, the Calvinist from Holland and the emigrant from Wales, mingled with the Indians, who possessed a natural civility of manners and who were hospitable and respectful to the white strangers, and many of their descendants still cling to their homes in the lovely valley.

The names of some of those early settlers, with the date of their arrival in the Pequea Valley are given below: Benjamin Witmer, Lightner, Eshleman, Herr, Harshe, Esbenschade, Eby, Hershey, Denlinger, Baer, Groff, Graef, Zimmerman, Slaymaker, Konig, Keneagy, Beck and Becker, in 1718; Souder, Hoare, Jenkins, Jones, Williams, and Morgan, 1719. Ellmaker, Miller, Frantz, Hesse, 1720; Kintzer, 1721; Musselman, 1722; Eckert, and Breckbill, 1725; Jacob Shartz and Henderson, 1726; Peter Leaman, 1727; Hamilton, Sample, Boyd, McIlwaine, McConley, Dunlap, Reynolds and Caldwell, 1728; and Basehoar, in 1734.

Earlier still than any of the above had come to the Valley of the Pequea Mary Ferree, widow of John Ferree, Isaac Le Fevre, Abraham Dubois, and others of the Huguenots, who had been driven out of France by the persecutions of 1685.

In 1686 Isaac La Fevre, Abraham Duhois and a number of others landed at New York, but soon afterwards located near Philadelphia, where a number of vineyards were established and cultivated by them. Here they were living when, in 1705, Mary Ferree also sought an asylum in the land of Penn. Madame Ferree was a man who was endowed with a more than ordinary amount of resolution and intrepidity. Left a widow with six children, she turned her back on her native country, where her family had suffered persecution for religion's sake, and went to London in 1704 and sought an interview with William Penn.

The sad tale of her sufferings and the vicissitudes she had undergone, awakened the sympathies of the kindly Quaker and he obtained an interview for her with Queen Anne, who promised her aid on emigrating to the 'Land of Penn.' Plows, harrows, axes, hatchets, saws, etc., were provided by Queen Anne, and in 1705 Madame Ferree came to Philadelphia hearing letters to William Penn's agents, and with a grant for two thousand acres of land. She was advised by Penn to settle among the Pequaws, whose King, Tanawa, had been a warm friend of his and who was one of those who had signed the Great Treaty.

Upon her arrival among the colony of Huguenots who had settled near Philadelphia, she found them dissatisfied with their situation, and ready to join her in her proposed new settlement.

To that beautiful valley these emigrants came. The sun had gilded the western horizon when the little band reached the verge of the hill which commanded a view of the Valley of the Pequaws. The foliage of the forest was rich and diversified. There was something singularly beautiful and picturesque in the disposition of the Indian cottages amidst the growth of luxuriant hazel extending far and wide. The great flats of the Pequea, on which King Tanawa resided, presented the appearance of a cultivated meadow, surrounding the several Indian cabins. The Indian King gave the settlers a kindly reception. They were treated as friends and supplied with provisions, and the Indians never exhibited fear or jealousy of the whites.

A few years after the arrival of the Huguenots in the Pequea Valley it became their mournful privilege to attend the funeral of King Tanawa, whose remains were buried on what is known as "La Fayette Hill," close to All Saints' church. A pile of stones alone marked the grave of this friend of the early settlers, but even this has long since been obliterated, and even the grave has been disturbed by the des-



poiling hands of the relic hunters. Not even the bones of the Savage King have been spared, as is attested by the fact that one of his teeth is still in the possession of a descendant of one of the early settlers.

Soon after her arrival in the valley Mrs. Ferree built a stone house on the banks of the Pequea, about one-quarter of a mile west of where the village of Paradise now stands. Here was married one of her daughters, Catharine Ferree, to Isaac Le Fevre, their son being the first white child born in the valley of Pequea. This house is still standing, and up to two or three years ago was as originally built. It is now occupied by Hiram Esbenshade, but recent improvements have altered its appearance somewhat.

When he arrived in America in 1686, Isaac Le Fevre brought with him a Bible, which descended through many hands until it came into the possession of the late Col. Joel Lightner, who traced his ancestry in a direct line to the early Huguenot settler. The Bible passed to his widow, and was in existence up to Sunday, October 25, 1891, when it was destroyed by the fire in the residence of Dr. George J. Hoover, at Paradise, on which occasion Mrs. Lightner herself had a narrow escape from being burned to death. At this same fire were destroyed a number of other precious relics, included among which were the original grants from William Penn to Mrs. Ferree.

On July 4, 1842, the Paradise Lyceum, as had been the custom for many years prior and since [a custom which, however, no longer prevails] held a celebration in the Presbyterian church in that village. There were present among others these delegates: P. A. Cregar and David Webster, of the Philadelphia Lyceum; J. C. Passmore, John W. Forney, Dr. J. K. Neff, John Cox and Charles Bressler, representing the Lancaster Conservatory of Arts and Sciences; Peter McConomy, representing the Mechanics' Institute; Rev. P. J. Timlow and Sylvester Kennedy, of the Salisbury Lyceum; Joseph Wiggins, of the Ephrata Lyceum; Cyrus Whitson, of the Bart Lyceum, and A. L. Custer and George W. McElroy, of the New Holland Literary Society.

After brief services in the church, at which prayer was offered by Rev. E. Y. Buchanan, the company adjourned to the banks of the Pequea, where a stand had been erected by the committee, composed of Messrs. John F. Steele, Joel L. Lightner, Joseph H. Lefevre, George K. Witmer and Samuel F. Foster.

The Declaration of Independence was read by Adam K. Witmer, of Paradise, and addresses made by some of the delegates present, among whom were John W. Forney, Joseph C. Passmore, Dr. John Leaman and George W. McElroy, and an ode delivered which was written for the occasion by Benjamin G. Herr.

On that occasion Redmond Conyngnam, the president of the Paradise Ly-

ceum, delivered the following address on the early settlement of the Pequea Valley:

"As the representative of the Paradise Lyceum we return you our hearty thanks and grateful acknowledgments for the honor conferred by attending and participating in this day's celebration.

"Permit me to trespass for a short period, while I recall some of the early scenes of Pennsylvania history. Let me remind you of a man to whom Pennsylvania is as much indebted for her prosperity as any of her native citizens—William Penn. The ruling principle of every act of his life was benevolence. A favorite and associate of Prince, she despised wealth and honors; titles, rank and ostentatious display for him had no charms. Youth of Pennsylvania, emulate his example; he was a model worthy of imitation. A Republican in principle, he wrote to his wife, 'It is my wish that my sons should receive a good English education—not that of a college—a college education would unfit them for a country life; it is too apt to endanger pride and vanity; a city life affords too many temptations of vice. I believe the life of a farmer to be the one originally intended for man by his Creator.' Such were the sentiments of William Penn.

"He came not at the head of an army to plant his colony—he attempted not with British cannon to wrest this land from the rightful possessors of their soil, and drive them by the force of arms even into the Pacific. He came impelled by the noblest principle of his nature, to intercept the Indian on his path to the tomb and lead him to everlasting life. It was not to establish an empire that he desired to colonize Pennsylvania. No. A lovelier motive glowed within his bosom. Compassion stimulated him to make Pennsylvania an asylum where the oppressed from Europe might enjoy civil and religious liberty. He invited the Calvinist from Holland, the Lutheran from Germany, the Mennonist from Switzerland, the Huguenot from France, the hardy Mountaineer from Wales, Irishmen suffering from tyranny—to settle in Pennsylvania.

"Time admonishes me to be brief. Let me remind you of a name—a name justly dear to most of you—Mary Ferree. Mary Ferree was a woman of superior endowments. The religious wars of France had deprived her of husband and fortune—confidence in God alone remained. Taking her children by the hand and raising her eyes to Heaven, 'For these I wish to live; grant me this boon. O, Heaven, my native land, adieu forever,' Armed with a spirit of resolution superior to her sex, she went to London, from thence to Kensington, where William Penn resided, to be near Queen Anne, of whom he was deservedly a favorite. Madame Ferree made her wishes known to him. William Penn sympathized with her in her misfortunes and became interested for her and her children, and next day introduced her to Queen Anne.



"The Queen was delighted in thus being afforded an opportunity to display the natural feeling of her heart. Lodgings were obtained for Madame Ferree in the vicinity until a vessel was ready to sail for New York. The Queen ordered every utensil and article to be procured which might prove useful in the infant colony for Madame Ferree. This lady reached Philadelphia near the period when the cultivation of the vine was abandoned, and joined the Huguenots, who were then preparing to settle in the interior of Pennsylvania.

"Among the distinguished Huguenots of France was the Chevalier De La Noue, eminent for his virtues, great in his afflictions. He introduced himself to William Penn: 'Behold the last of a noble race, deprived of rank, estate and family—once powerful, now destitute. I am alone. Let me end my days in the land of Penn, where persecution can never reach me more.' William Penn received him into his family, and afterwards sent him to Philadelphia.

"And now let me turn your attention to a youth of fourteen. His parents had perished in the religious wars which had desolated France. An orphan—friendless—he traveled through Holland, went to London, came to Kensington, where he made known his intentions to William Penn. Alone? Oh, no! He had one companion; it was his consolator in Europe, it was his comforter in Pennsylvania. That companion was his Bible. That young lad was Isaac Le Fevre. That Bible is still preserved by the family of Le Fevres as a most precious relic.

"Some of the Huguenots settled on the Schuylkill, near Philadelphia, where they had a vineyard. Not far distant another attempt to cultivate the grape was made by De La Noue, Le Fevre, Dubois, Boileau, Larroux, etc.

"Now let me change the picture. It was on the evening of a summer's day when the Huguenots reached the verge of a hill commanding a view of the Valley of the Pequea; it was a woodland scene, a forest inhabited by wild beasts, for no indication of civilized man was near. Scattered along the Pequea, amidst the dark green hazel, could be discerned the Indian wigwams, the smoke issuing therefrom in its spiral form. No sound was heard but the songs of the birds. In silence they contemplated the beautiful prospect which nature presented to their view. Suddenly a number of Indians darted from the woods. The females shrieked—when an Indian advanced, and in broken English said to Madame Ferree, 'Indian no harm white—white good to Indian—go to Beaver, our Chief—come to Beaver.' Few were the words of the Indian. They went with him to Beaver's cabin, and Beaver, with the humanity that distinguished the Indian of that period gave up to the emigrants his wigwam. Next day he introduced them to Tanawa, who lived on the great flats of Pequea.

"And who was Tanawa? The friend of William Penn, who had not only been present, but signed the Great Treaty.

\* \* \* \* \*

"Tradition has recorded no act of cruelty or treachery practised upon the white settlers by the Pequaws, but on the contrary of their kind deeds. Venison and trout they supplied the white settlers, getting a little milk in return. The Piquaws led peaceful and innocent lives; they had not then been contaminated by European vices. In 1718 the Huguenots were joined by the Mennonites.

"Isaac LeFevre married a daughter of Mary Ferree. One of the Ferree's was so much pleased with the character of William Penn that he became a member of the Society of Friends.

"The wigwam has given place to the town—the cabin of the hunter has been converted into the substantial farmer's dwelling—the great forests are now cultivated fields—the surrounding country presents a beautiful picture, land in the highest state of cultivation. And to whom are we indebted for this? To the Huguenot, and the Mennonist, to the skill of the farmer and the industry of the mechanic. Be assured, if happiness has a dwelling upon earth, it will be found in Lancaster county."

From *your*.....  
*Lancaster Pa*.....  
 Date, *Oct 19/92*.....

## THE VALLEY OF PEQUEA

More Facts Concerning a Section Rich  
 in Historical Lore.

### THE PIQUAWS AND THEIR KING.

Characteristics of the People Among  
 Whom Mary Ferree and Her  
 Companions Found An  
 Asylum and a Home.

IN THE MORNING NEWS of Wednesday there appeared an article on the early settlement of the Valley of the Pequea. In the limited space at the disposal of a daily newspaper it is frequently impossible to give in detail every fact of interest disclosed by a search through musty documents relating to the early history of a place. The aim in writing the article was to awaken an interest, if



possible, in one of the historically rich sections of Lancaster county. Judging from the numerous comments and inquiries on the part of many of the descendants of some of those who early in the last century took up their abode in that beautiful valley, among the hospitable redskins, that object has been accomplished. It may be well, however, to supplement the facts already given by others equally as interesting.

There are many still living who were present at that Fourth of July celebration in Paradise, in 1842, and who listened to the inspiring words of the speakers delivered from the platform erected on the banks of the Pequea creek. There are many, however, who will now learn for the first time that the place where that open air meeting was held was the first encampment and settlement of Mary Ferree. Such is the case, although it was only known to a few at the time the meeting was held. Only a few steps from that spot stood the wigwam of the Indian King, Tanawa, to whom Mary Ferree was presented upon her arrival in the vicinity.

The burial ground used for so many years by the Indians has given place to All Saints' church, erected by Rev. E. Y. Buchanan, the brother of President Buchanan.

At the bottom of the hill, at the spring which is the principal source of Beaver creek, stood the cabin of Beaver, the Indian chief, under Tanawa.

The Piquaw Indians were of the Algonquin Tribe, and were frequently called Delawares by the Europeans, but tradition says King Tanawa himself is authority for the statement that the Delawares and Piquaws were separate tribes of the same great Nation. When asked by a member of Council whether his tribe belonged to the Five Nations, he replied: "Once we were free in the forest like a deer, now like a panther we hide in the thick branches of the cedar. We were a tribe of a great Nation. We pay tribute to the Five Nations—they gave us their name—we were not of their Nation."

When asked if his people were Delawares, Tanawa replied "The Delawares were a tribe of the same great Nation. Your people call us Delawares. We are Piquaws."

It is a historical fact that when a number of Indian Chiefs from the Ohio river were on their way to Philadelphia to visit General Washington, they surprised the government agent upon reaching the Valley of the Pequea, and coming to a point where a spring crossed the road, by leaving the road. Upon being asked their object in doing so, they informed the agent that many of their tribe had been buried there, together with their King and chief warrior, and they wished to visit their graves. Everything bears out the theory

that their ancestors had formerly occupied the land in that section and that they wished to visit either the grave of Tanawa or that of a Delaware King, who, tradition says, was buried near to him.

The Piquaws were of good height. The men were six feet tall, well proportioned, with bright, black eyes. Their features were prepossessing, their hearing and sight wonderfully acute, and they were healthy, vigorous and muscular. On their character tradition has left no blemish. With them breach of faith was on detection punishable with death; with them constancy was a duty, not a merit, and their every action was influenced by a noble disinterestedness of purpose. They had no records, but the women preserved in their memories notices of passing events, which they communicated in figurative language to their children.

The Piquaws are reported to have come into Pennsylvania about the year 1630, being driven from the South by the cupidity of the whites. Two hundred years before the landing of William Penn, it is said that not an Indian was to be found within the borders of the counties of Chester and Lancaster as at present constituted.

The tribes united in war under Tanawa, their King, who is described as a man of the greatest courage and skill in battle. At their council fires the chiefs of tribes assembled and were presided over by King Tanawa, the women recording in their memories the transactions.

One of Tanawa's speeches is still preserved, and is here given: "The Great Spirit gave thee life—it was his gift—you owe it to him—one day you must return it—despise not the old Chief—he has had practice—remember his counsel—he was the hardy tree of the forest—you—the tender sapling—pursue the wolf—tree the panther—harm not the white face—keep your arrows for the bears—when the white face seeks your cabin—warm him with your fires—give him venison when hungry—if he wakes you with the long gun—let not your eyes close until your arrow speaks the Indian death quiver."

"The Great Chief of the pale faces—he came from the great water—we met in Council—we had our talk—he gave us hunting ground—we exchanged wampums—we made a treaty—it is to last as long as the tree shall stand or the water flow."

The speech has no date, but tradition tells us that William Penn made a great Treaty with the Indians at Shakamaxon, and the mention of the Tree and Water seem to favor the belief that the Elm and the Delaware were meant by Tanawa.

We will close this article by giving the following extracts from a letter written in 1754: "I passed through the hills over a rough road, six miles and a half to the widow Caldwell's at the Hat, and then entered the beautiful Valley of Pequea. The Vale is formed by the Valley Hill on the south and the Welsh Mountain on the north. My next stage



six miles and a half to the Red Lion, three to Conestoga, a large stream, four miles, thence to Lancaster, two miles.

"Lancaster is a wealthy and thriving town, about five hundred inhabitants, manufactures saddles, pack saddles, guns, Indian traders, stocking weavers.

"Pequea afforded a pleasant prospect—a rich landscape—farm houses surrounded with apple and peach trees. The farmers, proprietors, not tenants. On every farm a lime kiln, and the land adapted for the best wheat. On inquiry, the finest farms are all owned by Switzers.

"Land or farms sell readily at three pounds an acre. On the east side of the hills at five pounds per acre."

From New Era  
Lancaster Pa  
Date Mar. 10/92

#### AN OLD HOUSE DEMOLISHED.

Facts Which Show That it Was Erected in the Early Part of the Last Century.

The first of the two oldest houses in Lancaster was cleared from the ground which it occupied for nearly two centuries, on Wednesday, and the remaining one, with its ancient quaintness, primitive architecture and prominent features, will be looked upon by the present generation as an admirable sample of the rude buildings of the seventeenth century, as well as a truthful illustration of the wonderful advancement of architecture which the present era has achieved. The house referred to stood at No. 560 Manor street, and has been owned and occupied by Mr. William C. Paulsen, baker, since April 4, 1884.

Since the work of removing the house began many theories as to the probable age of it have been advanced, and estimates from several old gentlemen, who have lived in the neighborhood of the building for the past seventy years, place its construction at from one hundred and seventy-five to over two hundred years ago, although there is no apparent foundation for these extraordinary figures. But the actual age of the ancient structure will remain a mystery. The deeds now in possession of the present owner discloses nothing which might lead to the discovery of the year in which it was erected or who its first occupant was, and it would thus appear that no record was made of the first purchase of the land upon which it was built, as subsequent facts will show.

From the oldest deed, dated May 8, which year the property was from Lorenz Dietrich to Jacob Kauts, it is learned that the house was purchased by Christian Levy on August 10, 1762, from Samuel Bethel, an extensive

land owner, from whose name that part of the southwestern section of the city running from Dorwart street to Love Lane, in the Eighth ward, familiarly known as "Bethelstown," had its origin. How long the building had been occupied by Mr. Bethel previous to its sale by him in 1762 cannot be determined. Supposing, however, that the year 1762 was the actual birth of the house, and that Samuel Bethel was its first owner and occupant, it would, therefore, be one hundred and thirty years old—and presumably the oldest in the city. But the old structure is believed to have been built many years before the year 1762.

Mr. Henry Breiter, cigar manufacturer, is the owner of the other house referred to in the beginning of this sketch. The old landmark is situated on the northwest corner of Dorwart and Manor streets, to which place it had been removed from the southwest corner when the Dorwart street extension was made. Mr. Breiter has now in his possession an indenture to Great Britain, made in the year 1735, for a "certain piece of land in the Borough of Lancaster, in the Province of Pennsylvania, known as 'Lot, No. 22,' belonging to Samuel Bethel, on which is finished a one-and-one-half story dwelling house." From this old document it will be seen that the house now owned by Mr. Breiter had already been standing in the year 1735, and it is altogether probable that Samuel Bethel was the first owner of both houses, for the Paulsen property is said to have been equally as old. These facts practically determine the extraordinary age these two houses have attained, and it can be truthfully stated that they are but little short of two centuries old.

The deed to the Paulsen house, dated May 7, 1802, shows the following transfers of that property from 1762 to 1884:

August 10, 1762, Samuel Bethel to Christian Levy; February 11, 1764, Christian Levy to John Gets; December 13, 1779, John Gets to Dorathea Young; March 19, 1791, Dorathea Young to Lawrence Dietrich; May 8, 1802, Lawrence Dietrich to Jacob Kauts; January 1, 1864, Benjamin Kautz and Christian

Kauts, executors of Jacob Kauts, to Daniel Kauts; March 18, 1865, Daniel Kauts to Adam Kauffman; April 1, 1873, Adam Kauffman to Charles F. Keller; April 3, 1884, Charles F. Keller to William C. Paulsen.

The ancient structure was a curious specimen of workmanship, and while the work of removal was in progress had been visited by hundreds of sight-seeing people. It was built upon the surface of the ground, and was one and a half stories high. Three rooms were all it contained—two on the first floor and one on the second. It was constructed from huge logs, ingeniously arranged, and heavy wooden pins, running the entire depth of the house, were inserted in order to retain them in position. Several



years ago the front of the structure was weather-boarded, but the interior presented a remarkable sight. Heavy pieces of timber were strung across the walls, and upon these the second floor was supported. The plasterers' art had never been applied, and the joists remained uncovered. Altogether, it was a truly remarkable structure, and could its early occupants see the wonderful improvements that time has wrought upon their rude log houses of the seventeenth century, their surprise could better be imagined than described.

From New Era.  
Lancaster Pa.  
Date, Mar. 15/92

#### THE BETHEL FAMILY.

A Sketch of the Earliest Pioneers in This Section and Their Descendants.

To the Editor of THE NEW ERA.

Your description of the old house torn down in "Bethelstown" is an interesting local item. The house was probably twenty years older than the date you give (1762). The Bethel you name was not the founder, but the son of Samuel Bethel, who laid out that addition to "Lancaster townstead." A short sketch of this family may have some interest among your readers.

The Bethels and Blunstons came from Little Hallam, in the County of Darby, England, to Chester County, in 1682, settling in Darby township, now Delaware County, which was named by John Blunston, a Quaker minister, who was a member of the first Legislature, and of the Council. He was a fluent speaker, and a prominent man at that period. His wife's name was Sarah. Their son, John Blunston, was born August 29th, 1685, and died October 3, 1716, and left two daughters surviving, to wit: Hannah, who married Thomas Pearson, and Sarah, who married Samuel Bethel, about the year 1726.

In that year Samuel Blunston (born September 2, 1689), the only surviving brother of John Blunston, the father of Sarah Bethel, moved to the Susquehanna river, and lived where the Heise mansion stands, in Columbia.

Samuel Bethel purchased over a hundred acres from Michael Shank in 1717, which laid in that section of Lancaster now included in the Eighth ward. He was then a single man. Shank's tavern stood along the old Paxton and Conestoga road, upon which King street was afterwards laid out. After Bethel's marriage to Sarah Blunston he purchased a number of lots in Hamilton's division, along West King street, near Penn Square, where he erected a tavern, known

in history as the Cross Keys, in 1733. This house was patronized by Samuel Blunston and the Quakers generally. The Commissioners from Virginia and Maryland at the Indian treaty, held in Lancaster, stopped at this tavern in 1744. Samuel Bethel took out a tavern license in 1730, but I cannot locate the place. It was somewhere on the Shank farm, which he bought. There was a brick yard upon his land. He furnished the brick to pave the Court House. He was elected Treasurer of the county in 1737 and 1738.

Samuel Bethel died in the year 1740, and left one son, Samuel, and a daughter named Mary, who married Dr. Samuel Boude. He left a large estate, which was divided between these two children. The widow of Mr. Bethel married Peter Worrell, a prominent Quaker, who was one of the Justices and a member of the Legislature. The Cross Keys was then kept by Worrell until his wife's death in 1754. In 1756 Worrell married Susanna Dixon, a Quakeress, of Philadelphia. He left Lancaster the same year.

Samuel Blunston died in September, 1746. He gave to Miss Susannah Wright a life estate in his lands (about 850 acres) at the Susquehanna, now Columbia. After Blunston's death Miss Wright and her brother James and his family moved into the Blunston mansion, now owned by the Heise heirs. Blunston left no children and his property went to his brother John's two daughters, Hannah Pearson and Sarah Bethel, the wife of Samuel Bethel, subject to the life estate of Susannah Wright, who died in January, 1785.

In 1760 James Wright purchased from Mrs. Hannah Pearson two hundred and twelve acres of land, being the half of her interest in the Blunston lands at Columbia.

Upon this tract the town of "Old Columbia was built.

Mary Boude conveyed her interest in the land to her brother, Samuel Bethel. Mrs. Worrell and her son Samuel purchased the half interest of Mrs. Pearson in the land. Afterwards Samuel Bethel came to own what remained of the Blunston lands, about 622 acres.

Samuel Bethel, No. 2, married a daughter of Robert Barber, the first sheriff of the county. After his marriage he moved to the stone mansion built by James Wright, now on South Second street, in Columbia, where he died in the year 1775. He left surviving him one son, Samuel Bethel (who married General Hand's daughter, Sarah), and six daughters, namely: Sarah, who married Dr. Adam Kuhn, of Philadelphia; Ann, Elizabeth, Mary, Susanna and Patience, who married Solomon Heise about the year 1791 or 1792. After the death of Susanna Wright, Samuel Bethel, No. 3, and his sisters moved into the old mansion of Samuel Blunston.

Of this family, Patience Heise was the



only one who left children that inherited the Blunston estate in Columbia.

The estate has been involved at various times in complicated litigations, which for a time seemed to be settled, only to be revived after years of quiet.

Recently suits have been brought by the heirs of George Heise and Henry Heise, sons of Patience Heise, to recover an alleged interest in the share of the Blunston lands which descended to the children of Samuel Bethel, No. 2 (except Patience Heise).

SAMUEL EVANS.

COLUMBIA, Pa., March 11, '92.

From New Era  
Lancaster Pa.

## ST. PAUL'S CHURCH.

### FORTY YEARS OF VIGOROUS GROWTH.

The Origin of the Society Which Has Grown  
Into a Strong Congregation — The  
Ministers Who Have Served  
in the Field.

The St. Paul's Methodist Episcopal church, the cut of which with the parsonage adjoining is here shown, has been observing its fortieth anniversary. The exercises began on Sabbath, October 25, and have been continued through the past week, concluding to-morrow.

The origin of this society appears when in 1848, while Rev. William Urie, was pastor of the First M. E. church of Lancaster, a Sunday-school was started in a small frame building on South Queen street, near Hazel. The report of the pastor, presented at the Second Quarterly Conference, held July 7th, of that year, shows that James Geidner was Superintendent, and there were eight teachers and fifty-two scholars. The school soon outgrew its quarters, and in February, 1849, a lot on German street was bought of John Boehm and a brick chapel built thereon, which was, in August, dedicated by Rev. Dr. J. T. Peck, then president of Dickinson College. In the Quarterly Conference of the First Church, on motion of Brother James Black, in December, 1850, "it was resolved that a committee of seven be appointed to inquire into the expediency of establishing preaching services in the southern part of the city and to report their views upon the subject generally before the annual Conference." In the meantime the people enjoyed the occasional service of Rev. Eliphalet Reed, pastor of the Susquehanna Mission.

#### Independence.

The report of the Committee of seven g favorable and it being judged that

the young society would succeed better by independent life, in the spring of 1851 the Rev. J. Dickerson was appointed pastor. During that and the succeeding year the winsomeness of the ministered word attracted many into companionship with the society. The membership at the close of this pastorate, as found upon the record of the three classes led by the minister, John Boehm (spelled on records Beam) and David Cloud, numbered eighty-eight. We notice among the names then appearing the following: Joseph and Elizabeth Dorwart, William Weidle, and Mary McLaughlin, who still are spared to honor the church by their place among us.

During the year 1855 the church property was purchased of the Trustees of the First Church for two hundred dollars cash and the assumption of the mortgage there was against it and was named the Second Church. Now was conceived the

plan of purchasing a lot on Queen street, south of German, where larger space for future growth might be afforded, but with this wise thought came the mistaken policy of erecting on the rear of the lot a temporary frame building that has since become traditionally known as "The Plank Church." Into this unworthy structure went a good portion of the sale of the German street property, which was disposed of to the Reformed Mennonites for one thousand two hundred and fifty dollars. It is related that while the Presiding Elder, Rev. William Cooper, was preaching one Sabbath morning, a portion of the roof was blown off to the great consternation of the hearers assembled.

Quite soon, by numerous leaks, despite constant repair, and by shivering worshippers around well-fired stoves, it became evident that another and more permanent edifice must be secured.

#### Present Church Building.

The first plan was to build a frame church fronting on Queen street, and but for the hesitancy of the contractors this would have been the result. It was, however, later and well determined to erect the brick building that with remodelling and addition now stands. This happened during the pastoral care of Rev. H. H. Bodine. Many difficulties were encountered during this work. Lack of unity, deficiency in business methods and the scant means of the small society, caused the work to move tardily. The cornerstone was laid by Rev. D. W. Bartine, D. D., pastor of the First Church, in 1856. The Rev. J. W. McCaskey, then pastor at Columbia, preached the sermon to an audience gathered beneath a tent. Several times during the course of construction barely escaping sale by the Sheriff, the church was dedicated by Bishop E. S. Janes before the Conference of 1861. The Trustees had once voted that the name be changed from the Second to Scott, but through the wish and influence of Rev. C. Walters, St. Paul's was given it.

#### Revival and Debt-Raising.

The large building debt remaining from





ST. PAUL'S METHODIST EPISCOPAL CHURCH.

time of dedication was reduced while Rev. J. F. Crouch was pastor. Then occurred also the largest ingathering of souls that had heretofore encouraged the church. Showers of blessings came again, and the church had additional ground for rejoicing in entire freedom from debt while Rev. G. T. Hurlock preached the Word. During the year 1870, the front wall of the church was raised, presenting with its changed style of cornice a much more attractive appearance. About a decade passing, the remodeling of the entire interior of the building became a necessity. The expense incurred, amounting to nearly fifteen hundred dollars, was raised during the pastorate of Rev. J. Lindemuth. The spirit of improvement and extension followed during the service of his successor, Rev. A. I. Collum, when a sextonage and Sunday-school room for the infant class was built in and attached to the rear of the church. A pipe organ was also added to the church furnishing. Credit is due Rev. George Gaul for leading in a financial enterprise that disposed of more than a thousand dollars of accumulated floating debt. A number of young people connected themselves with the church during his ministry.

#### Parsonages.

A parsonage was secured by the Society on Conestoga street, during the administration of Rev. J. C. Gregg, being partially paid for by a portion of the proceeds of a large and successful fair, managed by the ladies of the congregation. This was occupied as the manse until the close of the ministry of Rev. Charles Roads, during whose term of

service it was sold, and the lot adjoining the church was purchased and the new and desirable parsonage was built. An effort is being made to release the church from the indebtedness incurred by these parsonage enterprises. A wide-spread religious awakening occurred during the ministry of Brother Roads, beginning in the early Sunday evening prayer meeting, at which, in a single hour, scores of sinners were pleading with God for mercy. It continued through many weeks and spread in interest, until the house was crowded, services being held in the audience and lecture-rooms at the same hour. It is estimated that two hundred and fifty were converted. For reasons which may not be assigned, many of these failed to identify themselves with the church. The church site is a most desirable one. Located but two squares from Centre, it exerts an influence through the entire southern half of the city. Its membership, however, is not confined to south, but are resident in all parts of the city.

#### To the Church Triumphant.

Many of those who have given their time, strength and possessions, during the earlier struggles of the organization, have gone at the bidding of the ever observant Master to enjoy the rest that remaineth for the people of God in Heaven. A few, however, are still, in age and feebleness extreme, waiting the summons to depart and be with Christ, constantly rejoicing in the faith that "for me to live is Christ, and to die is gain."

The Society preserves much of the characteristic primitive type of Me-



The congregation sings heartily. A fervency appears in the public prayers of both male and female members. With many there is a most delightful devotion to the class, in which meetings, seasons of great rejoicing come and earnest souls receive the baptism of praise and shout aloud the glory of God.

A conservative policy, perhaps to some disadvantage, has marked the movements of the church. There has been no disposition manifested for mission work.

The membership numbers now about three hundred and forty. A large and enthusiastic Sunday-school, under the Superintendency of Brother G. W. Killian now for thirteen years, promises well for the future growth of the Society.

A vigorous chapter of The Epworth League, organized during the present year, serves to interest and develop the talent of the youth.

#### Pastors of St. Paul's Church and Time of Service.

- 1851-3, J. Dickerson.
- 1853-4, J. H. Alday.
- 1854-5, G. W. Brindell.
- 1855-6, H. Kilgore and H. H. Bodine.
- 1856-8, C. Walters.
- 1858-9, J. Smith.
- 1859-60, L. B. Hughes.
- 1860-1, J. L. Heysinger.
- 1861-2, G. Heacock.
- 1862-4, T. Kirkpatrick.
- 1864-7, J. F. Crouch.
- 1867-70, G. T. Hurlock.
- 1870-1, E. T. Kennedy and J. R. Boyle.
- 1871-3, J. C. Gregg.
- 1874-6, H. R. Calloway.
- 1876-8, J. Stringer.
- 1878-9, T. M. Jackson.
- 1879-81, J. Lindemuth.
- 1881-4, A. I. Collum.
- 1884-6, G. Ganl.
- 1886-9, C. Roads.
- 1889-91, E. C. Yerkes.
- 1891, C. L. Gaul.

From Inquirer  
Phila Pa.  
Date May 6/92

#### In Memory of Baron Stiegel.

THE INQUIRER is indebted to Mr. A. U. LESHER, of Manheim, secretary of the Baron STIEGEL Memorial Fund, for several interesting facts which have been drawn forth by some references in this paper to the placing of a red rose upon a stained glass window in the new Lutheran Church building at Manheim, in Lancaster county.

Baron HENRY WILLIAM STIEGEL came from Mannheim, Germany, in 1750, and in 1762 he laid out the town of Manheim, in Lancaster county, where he estab-

lished the first successful glass factory in America. The walls of the residence, of imported brick, now support one of Manheim's largest business houses. Baron STIEGEL was also an iron master, and made stoves at Elizabeth Furnace. In the days of his prosperity he gave the lot of ground in Manheim to the Lutheran congregation in consideration of the payment of the red rose annually on the first of June. In the hard times of 1774 Baron STIEGEL failed. He died poor and sleeps in an unknown grave.

The Lutherans of Manheim have undertaken to keep his memory alive by placing a red rose on the stained glass window over the pulpit, and by erecting a chime of ten bells in the church tower which is to bear in bronze letters the inscription, "Baron STIEGEL Memorial Chime." On the 7th of June the Lutherans of Manheim also propose to have a feast of roses in celebration of the rebuilding of the church, and the fragrance of the Baron's rose will fill the air of Manheim for generations yet to come.

The sentiment of the German mind, as notable a characteristic of it as its love for scientific exactness, has again been illustrated by the Lutherans of Manheim, as it was illustrated by the Lutherans of the Trappe when they preserved the quaint church building associated with the fame of the MUHLENBERGS, Governor SHUNK and other prominent Pennsylvania Germans. Perhaps the Manheim Lutherans may receive financial aid from other places in carrying out their plan to erect the Baron STIEGEL chime of bells.

#### WHO DISCOVERED AMERICA? Lam.

The Mount Joy (Pa.) Herald publishes the following tradition of a Welsh Settlement in Pennsylvania in the thirteenth century:

It is interesting to know if the Welsh found America before the great Genoese did. The following passage is taken from Powell's "History of Wales:"

"In the twelfth century, Prince Maddoc, weary of contending with his brother for his father's crown, left his country and sailed from Wales a due west course. After being absent some time, he returned and reported that he had discovered a new and fertile country. He sailed and returned a second time, and reported so favorably, that a number of the families agreed to go along with him and plant a colony. They sailed a third time, with ten ships, and were no more heard from to this day. Three hundred and twenty-two years after this date, when Columbus discovered this continent a second time, and returned to Europe to make his report, it caused great excitement and he was justly applauded. But his enemies, and those who envied his fame, boldly charged him with acquiring his knowledge from the charts



and manuscripts of Prince Maddoc.

"In the year 1854 I had a conversation with an old Indian prophet, who styled himself the fifteenth in the line of succession. He told me, in broken English, that long ago a race of white people lived at the mouth of Conostoga creek, who had red hair and blue eyes, who cleared the land, and fenced, plowed, raised grain, etc., that they introduced the honey-bee, unknown to them. He said the Indians called them the Welegeens, and that in the time of the fifty prophets the Conostoga Indians made war with them, and after great slaughter on both sides, the white settlers were driven away.

"Our fathers and grandfathers used to tell us what a hatred and prejudice Conostoga Indians had against red-haired and blue-eyed people in all their wars in Eastern Pennsylvania. When taking prisoners they would discriminate between the black-haired and the red, showing mercy to the former, reserving the latter for torture and death. This would seem to indicate that they knew, from tradition, of Prince Maddoc and his followers, and of the fearful fight they had made.

"About the year 1800 (for I must now quote from memory,) a man digging a cellar in the vicinity of the Indian Steppes, came upon a lot of small iron axes, thirty-six in number. My father, who resides in Manor township and followed blacksmithing, was presented with one of the relics, and I recollect seeing it in his shop twenty-five years after that date.

"It was curiously constructed; the eye was joined after the fashion of the old garden hoe; it had no pole end, and had never been ground to an edge, nor had the others ever been. It had lain so long in the ground that the eye was eaten through with rust, and its construction was so ancient that I looked upon it as the first exodus from the stone to the iron ax."

## IN MEMORIAM.

### SUDDEN DEATH OF J. G. L. BROWN.

Sketch of His Life—A Man "Whose Word  
Was as Good as His Bond"—His  
Reminiscences of Lancaster  
Journalism.

This community was shocked yesterday by the intelligence of the death of J. G. L. Brown, esq., brother of Edw. H. Brown, cashier of the Farmers' National Bank of Lancaster. Although Mr. Brown had been in delicate health for some years, he had so far recovered as to be able to resume active business, having on the 1st of January last become part owner and publisher of *Godey's Lady's Book*. He had been confined to his room but two days with the illness which terminated in his death, which took place on Sunday at 11 o'clock. The immediate cause of his death was Bright's disease of the kidneys. In his demise Philadelphia has lost one of her most honorable citizens, one who commanded the respect of all who were thrown in contact with him, either in business or social circles.

Mr. Brown was born in Lancaster, in

1825, and studied in the schools in this city until fifteen years of age, when he was apprenticed to Colonel John W. Forney, who was then proprietor and publisher of the *Lancaster Intelligencer*. He was engaged for five years to learn the printing business, during which time he was noted for his aptness and his thorough respect for the truth. In 1846 he went to Philadelphia and filled the position of cashier in the office of the *Pennsylvanian*, where he remained until 1849, when he purchased the *Columbia Spy*, and published that journal until 1854. In this year he was appointed notary public for Columbia by Governor Bigler, and remained in office until 1856, when he purchased an interest in the *Patriot and Union*, of Harrisburg, at the solicitation of many of his friends, among whom was President James Buchanan. When the *Philadelphia Press* was started, in 1857, he disposed of his interest in the *Patriot and Union* and assumed the control of the business management of the paper. About the same time, in connection with Messrs. Stephen Green and J. Luther Ringwalt, he started a job printing office in the same building with the *Press*. In 1871 he was appointed by Governor Geary to fill the vacant position of coroner for the unexpired term, caused by the death of Dr. Taylor, and was nominated on the Republican ticket at the close of the same year, and elected with a majority never before equaled in that city. His term of service was marked for the high integrity and sense of honor that characterized his entire life. His connection with the *Press* continued until a short time before its transfer to its present proprietors, when he retired from active life on account of ill-health. Having recovered sufficiently to again resume business, he became part owner and publisher of the *Godey's Lady's Book* in January of this year, and under his skillful management it increased wonderfully in circulation, and with this he was connected at the time of his death. Mr. Brown belonged to the Methodist church, and was beloved and respected by all who knew him. He leaves a wife and four children.

The *Philadelphia Press*, with which he was so long connected as business manager, pays this merited

#### Tribute to his Memory.

"Laborious and earnest in the discharge of whatever duty fell to his lot, remarkably conscientious in all trusts confided to his care, the sharp conflict of metropolitan life bore down on him with heavy weight, and many cares that other men could shed like water, told severely on his nervous and physical system, and, wearing on a body never very strong, undoubtedly hastened his decease. For eleven years Mr. Brown was associated in business with the present editor of *The Press*, and during the two years of Mr. Forney's centennial service in Europe, very intimately, and it is with a sad pleasure we bear this public testimony to his many virtues and all those qualities which lead one to place confidence and faith in his fellow man."



### Reminiscences of Early Life.

The death of this estimable man recalls early reminiscences of the writer's connection with the press of Lancaster. In 1844, when editor of *The Reformer*, we printed some of the first articles Mr. Brown ever contributed to a newspaper. He was then nineteen years of age and still an apprentice under Colonel Forney. At that early age he manifested more than ordinary ability as a writer, and had he devoted himself to the editorial department of newspaper management he would have made his mark in that field of journalism; but his tastes ran in the direction of business, and his efforts in that direction were crowned with success.

Mr. Brown was a true friend. He never forgot a past kindness nor lost an opportunity to reward it. When he went into the business office of the *Pennsylvanian* he interested himself in procuring for the writer the situation of news editor, then just vacated by the late J. M. Church; and when *THE NEW ERA* was started he was among the first to write a kind word in behalf of his old friend and his new departure, in the following interesting letter printed in *THE NEW ERA* of May 7, 1877, which is probably the last article he contributed for the newspaper press:

#### Interesting Local Reminiscences from one of Col. Forney's Lancaster Apprentices.

Col. Forney's "Forty Years a Journalist," in the first number of *THE NEW ERA*, and the reminiscences of I. B. Gara's early life in Lancaster, remind me of past journalism in your city, as well as of my boyish experience in the old *Intelligencer* office. Well do I remember my first efforts at writing. It was during the heated political campaign in 1844, when Col. Forney, with all the ardor and ambition which he then possessed, made his paper one of the leading Democratic journals in Pennsylvania. My inclinations were rather anti-Democratic, but that did not prevent me from trying my hand at political squibs, setting forth the brilliant prospects of the Democracy, which were left "lying around" in the office, and which, coming to the notice of the colonel, were used editorially in the *Intelligencer*. He doubtless recognized the writing, and thought I was on a fair way to become a Democratic voter, when by law I should be entitled to that privilege, while my youthful ambition was fully gratified at seeing my squibs appear in the paper as editorial. Those were happy days, as my old friend Gara says his were when an apprentice in the *Examiner* office. There was no care for the future, when only

#### Sunshine Gilded the Pathway of Life.

Who then could have predicted the part which Col. Forney has since played—and so well played—in the drama of life? Then young and ardent, devoted to what were called the principles of the Democratic party, the chief cornerstone of which was slavery, and believing that no good thing

could be found in any person not identified with that organization—he has since been made one of the chief instruments in the hands of Providence in bringing about the new order of things, and of placing in power that glorious party which gave slavery its death-blow, and which everywhere acknowledges the equality and brotherhood of man. But for the efforts of Col. Forney in the *Philadelphia Press* and *Washington Chronicle*, it is doubtful whether the Republican party, with its splendid record of the past fifteen years, would be in the ascendant to-day. Who does not remember his contest with the pro-slavery Democracy in the Douglas campaign and his subsequent labors in the Republican party? Some persons have doubted the sincerity of his conversion, but I have reason to know that however much he may have been biassed in his earlier days, there has been no more sincere, earnest, unselfish advocate of Republican principles than the writer of the tribute to James Buchanan in his "Forty Years as a Journalist."

As I write, I have before me "*The Moral Reformer*," printed and published (at Lancaster) by J. M. W. Geist," dated September 19, 1844. In it

#### I Find One of My Bantlings,

and by it I am reminded of your entrance into journalism, and of your early struggles in the cause of temperance. I also have a copy of the *American Reformer*, dated July 21, 1845, somewhat larger than the former paper, and certainly an improvement typographically and otherwise—its title indicating that you had enlarged the scope of your labors. Both papers were comparatively short-lived, for however praiseworthy the cause, it is an undeniable fact that exclusively temperance journals have always had a brief and precarious existence. About a month before the first number of the *Moral Reformer* made its appearance, John H. Pearsol started *The Express*, (of which, for a short time, while an apprentice in the *Intelligencer*, I was the editor,) and with which you soon after became identified. The history of *The Express*, its early struggles and final success, until it became one of the ablest and most influential journals in the interior, it is unnecessary to rehearse. They are well known to the people of Lancaster county, as well as to thousands elsewhere, who have always regarded you as the

#### Fearless Opponent of Rings and Trickery,

and as one of the originators of the Republican party in your county. No one regretted more than myself the circumstances which caused *The Express* to pass from your control, and thus become extinct as a separate journal. But you have taken a new departure. *THE NEW ERA* has made its appearance, and thus three dailies will continue in Lancaster, instead of two, as was supposed when *The Express* was merged into *The Examiner* by my old friend, John A. Hiestand. I rejoice that you will still have the opportunity to serve the people in your chosen profession, journalism, which you



preferred to physic. That you will succeed, no one can doubt who knows your history. That THE NEW ERA will always be found in the true paths, battling for the many against the few, for the right against the wrong, the great success of *The Express*, under your management, is a sure guarantee.

Thirty-five years ago Lancaster could not support one daily—now three flourishing evening papers attest the advance of journalism in the good old city. B.

*Strom. Press  
New York  
Sat May 1-92*

## PENNSYLVANIA DUTCH

Characteristics of the Queerest People  
on American Soil.

### A RELIGION AND LANGUAGE OF THEIR OWN

Even in Courting They Have Original Ideas—They Know More of Farming Than of Books, but They Make Good American Citizens After All.



#### PENNSYLVANIA Dutch!

To many people this race is a myth and a fiction. The whole nationality, for in many respects they are a separate nationality, seems to be shrouded by a mist of uncertainty.

About the Pennsylvania Dutchman their fingers not a trace of sentiment, not vestige of poetry. He lives as he has for a century, obscure, yet serene, paying no attention to the outside world and receiving none in turn. His ambition in life is to have a small farm and enough to eat, more than that doesn't interest him unless it be that he would like to leave when he dies a farm to each of his sons without a mortgage. If there is anything a Pennsylvania Dutchman hates it is a mortgage.

These queer people have lived for more than a century in various portions of Pennsylvania. They have no written language whatever, and many of them in fact in some communities the large majority can neither read, write or speak English. Their own garbled tongues, which is a cross between the so called high German, low German and English is sufficient

to answer all their demands for communication.

#### RELIGIOUS ODDITIES.

Pietism in the abstract seems inborn in the Pennsylvania Dutch, but when it comes down to specific instances the faculty or inclination to distinguish between right and wrong seems blunt.

Among them there are a number of peculiar religious sects whose strange creeds and customs are a marvel to the uninitiated.

One of the most peculiar among them is the Omish. The personal appearance of these



A PENNSYLVANIA DUTCH FAMILY.

people is certainly very striking. The dresses of the women are as plain in their appearance as they can possibly be made. Always of some dark material, they are made without any trimming and are not relieved by any trace of color. In the house all the female members of the family wear a plain white cap that covers up the ears and is tied under the chin, giving the young girls the appearance of youthful grandmothers. No jewelry of any kind is ever used as a means of personal adornment, for, say they, adornment leads to pride and vanity, which are terrible sins. For the same reason buttons are not used to fasten any article of apparel either by the men or women. Hooks and eyes are employed instead. Even shoe buttons are discarded, and lace shoes or congress gaiters are always worn when they wear any shoes.

#### MEN WITH A BANG.

The men are even more striking in appearance than the women. They wear their hair so long that it falls below their coat collars, and is cut evenly around the head, while over the forehead it is "banged."

The Omish, as do most of the Pennsylvania Dutch, have the most fantastic idea of color. One farmhouse, which is regarded by the neighbors as the most beautiful in the country around, is painted a most gorgeous pink, with black trimmings and green shutters.

These people regard it as a great sin to read anything that borders on fiction. No novels are tolerated in their houses. Their library field consists of the Bible, historical books and newspapers.

The Omish hold their religious services at varying intervals, sometimes once in two weeks, but oftener their meetings are farther apart. They have no regularly installed ministers. They elect at intervals one of their own numbers to act in that capacity for





A TYPICAL OMISH MAIDEN.

stated term, and when his time expires some one else is chosen. The minister is almost always one of the most prosperous farmers in the congregation, but his ministerial duties do not interfere with his lay occupation.

#### BAPTISM BY PLUNGE.

Another of the remarkable sects that flourish among the Pennsylvania Dutch are the Dunkards. These people are in many respects like the Omish, but their form of worship is the most peculiar and interesting part of their religion. They are sometimes called Tumblers, because of their practice, when baptizing a convert, to have him kneel and then push him head first into the water. Like the Quakers, the Dunkards are very simple in their language. They will not take an oath, neither will they fight or go to law, and until very recently they were not allowed to receive any interest on money loaned. It is their "love feasts," however, that are most singular, if not picturesque. These meetings occur quarterly, and are always attended by vast crowds of curious people.

#### A CLEANLY PRACTICE.

Up in front of the pulpit sit the brothers and sisters arranged in a semi-circle. The women wearing their white caps and the men with their long hair, with solemn, almost sad, faces, presented a remarkable picture. On a table in the middle of the group is placed a large bowl of what looks and smells very much like plain, ordinary soup. Each one eats a little out of this bowl, and then after some singing and a "prayer, basins of water and towels were brought, and in turn the feet of each were washed by another, the greatest solemnity prevailing throughout the whole ceremony.

The Pennsylvania Dutchman cannot be said to be gifted with a keen intellect. Some of them when they are young go perhaps to school for a year or two, but the rest of their intellectual training is received on the farm.

#### "SITTING UP WITH A GIRL."

The social customs of the Pennsylvania Dutch are so positive that they cannot be passed over without some notice. No young man ever calls on a girl unless he's "go'in' a courtin'."

If he means business he usually dresses up his best on Saturday afternoon, gets out his wash and has been washed for the occasion.

hitches up his horse and drives to the home of his best girl's father. The old man and all his sons upon his approach rush out "put up" the horse and the stranger is invited in to stay to supper, which usually consists of fried ham and potatoes and pie, which latter is the staff of life among the Pennsylvania Dutch.

After supper the whole family gathered in the sitting room and talked crops and gossip about the neighbors. About 9 o'clock the



A SUMMER FESTIVAL.

family withdraws and leave the two lovers to do their courting all alone. The call doesn't last till 10, 11 or even 12 o'clock, but the young man, if he is properly trained in etiquette, will drive off just as the sun begins to appear above the hills. This is what they call "sittin up with a girl," and a man who can't continue his call until morning is not regarded as being either a very ardent lover or a very acceptable suitor.

With all their peculiarities and eccentricities, however, the Pennsylvania Dutchmen make good citizens. They are as a rule sober and industrious and moral.

They don't know much about the glorious privilege of American citizenship, but they are loyal and honest, and if they can't speak English it isn't because they pay a greater allegiance to another country.

*From: Intelligent  
Lancaster Pa.  
Date July 21/-88*

## OLD TIME LOTTERIES.

HOW THEY FLOURISHED IN LANCASTER  
ONE HUNDRED YEARS AGO.

They Were Sanctioned by the Authorities and  
Were Used in Laying Out New Towns,  
Building Churches and Support-  
ing Charitable Institutions.



Several gentlemen in this city having in their possession old tickets of a lottery, called the "Pettie's Island Lottery," for disposing of land in Lancaster, and the inquiry having been often made, "What was the lottery in question?" has led the writer hereof to gather all the data possible in reference thereto. This lottery seems to have been named after Pettie's Island, located in the Delaware river near Philadelphia, and in its magnitude was an early rival of the Havana lottery, Louisiana state lottery and other similar schemes of today.

In 1767 lotteries began to flourish, as about that period acts were passed enabling them. The first allusion to the lottery as referable to Lancaster is found in the following:

**Lottery.**—Pettie's Island Land and Cash Lottery, Philadelphia, 1772, (folio leaf, Hildeburn\* No. 2790, L. C. P.)

This was a scheme of a lottery for disposing of several houses and lots in Lancaster, Pennsylvania. The next mention made of this lottery is in the old tickets before mentioned of which the following is a copy:

"Pettie's Island Mill and Cash Lottery. For disposing of a mill and land, on Pequea, in Lancaster county; and raising money for some pious and charitable uses in the borough of Lancaster, 1773. The bearer of this ticket shall be entitled to, and receive such prizes as may be drawn against its number, if demanded within nine months after the drawing is finished, without any deduction.

The tickets are variously signed "Benj. Wallace or John Douglass." The drawings of the lottery of 1773 came off, as is seen by the list of prizes from *The Pennsylvania Gazette*, of November 3, 1773. From a long list of drawings we see that ticket No. 636 drew a lot, etc., valued at £885; ticket No. 675 drew a lot of the value of £360, and so on down to lesser figures.

#### WHERE WERE THESE LOTS?

The list was certified to by "Stephen Bayard, check clerk," as being a correct one. Where the lots were located in Lancaster neither the ticket nor the list of drawings sets forth. John Douglass, one of the ticket signers, was a prominent man of Lancaster, having been a member of the assembly from 1753 to 1763. He was also judge of the common pleas court of the county, having been commissioned March 4, 1760. (Record Book D, page 538 in Recorder's office.)

Where the mill located on the Pequea was situated is not definitely known, but John Douglass was a resident of Salisbury township, as the tax assessment list for 1759 of that township shows. He held some land there and among the land in question was the following: "Three tracts of land, in Salisbury township, on which are a mill and water courses appurtenant thereto." These tracts were conveyed by John Douglass to Judge Jasper Yeates and Judge

William A. Atlee, who received one-half interest in them and to Philip Dietrich, who received the other half interest in them on Sept. 29, 1775. (Recorded in book S, pages 314, 316, in recorder's office.) As the Pequea runs through Salisbury township and as Douglass did not own any other land, as far as known, may this mill not have been the one disposed of? What the charitable purpose of the lottery was is not mentioned.

Besides these two drawings as specially referable to Lancaster the lottery was run for other objects, among them Steigel's glass works at Manheim in this county. Here are some old time lottery advertisements:

#### SOME ANCIENT LOTTERIES.

"Pettie's Island Land and Cash Lottery. The drawing will begin as soon as the tickets are disposed of." Signed, W. M., Philadelphia, 1771. (Folio 1 leaf.)

Same Lottery. "Drawing will begin on the first day of July, 1771." Signed, "William Mastard, Philadelphia, 1771." (Folio 1 leaf.)

Same. "The drawing will begin on Monday, the 21st day of October, 1771, under the inspection of William Heysham, John Chevalier, Abraham Beechley and Thomas Bond, Jun." Signed, William Masters, Philadelphia, 1771. (Folio 1 leaf. L. C. P. Hildeburn, No. 2,671.)

Lottery.—"Advertisement for the satisfaction of the adventurers in Pettie's Island Land and Cash Lottery. The drawing will begin on Monday, the 9th day of September next. Philadelphia, 1771," (4to 1 leaf, Hildeburn No. 2672.)

Lottery.—"Pettie's Island Cash Lottery, Philadelphia; J. Dnnlap, 1772," (folio 1 leaf; Hildeburn No. 2789, L. C. P.)

This was a scheme of a lottery to assist in finishing a Presbyterian church in Norrington township; a German Lutheran church in Whitpain township; the Newark Academy, and for the benefit of three schoolmasters in Philadelphia.

Lottery.—"Pettie's Island Lottery, for disposing of a great variety of curious pictures, jewelry, &c., &c., Philadelphia, 1772 (Folio 1 leaf, Hildeburn, No. 2,791.)

Lottery.—"Pettie's Island cash lottery, in three classes, Philadelphia, 1773. (Folio 1 leaf, Hildeburn, No. 2,899.)

This was a scheme of a lottery to raise \$2,000 for the American glass manufactory at Manheim. This glass manufactory was evidently the one established near Manheim, in this county, by Baron Henry William Steigel. At one time these works gave him an income of £5,000 per annum.

Lottery.—Philadelphia, September 23 1773, Pettie's Island cash lottery, Philadelphia, 1773, ("folio 1 leaf, Hildeburn, No. 2,898.)

This was a scheme of a lottery to raise £1,100 12s 6d, for the purpose of securing and improving a public vineyard.

Lottery.—January 17, 1774, supplement to the American Flint Glass manufactory. Pettie's Island Cash Lottery, Philadelphia, 1774, (folio 1 leaf. Hildeburn No. 3,052, L. C. P.)

#### OTHER LANCASTER LOTTERIES.

Besides the Pettie's Island lottery nu



merous others were run in this county. The earliest one mentioned is the following:

**Lottery.**—"Pettie's Island lottery, for effects to the full value of \$10,000, or £3,770, without any deduction, Philadelphia, W. Dunlap, 1761." (Folio 1 leaf, L. O. P. Hildeburn, No. 1742). This is the first mention made of the Pettie's Island lottery. It seems to have died out for a while, as in 1762 an act was passed to suppress lotteries, as they tended to the ruin and impoverishment of many poor families.

The Lancaster school lottery, which was run in 1761, and was a scheme for building a school house in Lancaster. In the same year a lottery was run for the Episcopalian church by which considerable money was raised, and with which the congregation "built a steeple, erected galleries, bought bells and finished a stone wall around the church yard."

Later in the same year a lottery was run jointly by the Episcopalian and Dutch Reformed congregations for the purpose of raising \$2,135 for the Reformed church, and \$565 for the Episcopalian church. The drawings came off in 1763.

In 1767 an act was passed legalizing a lottery for raising £499 19s. to pay the debt for building and furnishing a German Lutheran

\*The numbered advertisements in the above article are from "Hildeburn's Issues of the Press in Pennsylvania," and L. O. P. stands for "in possession of the Library Company of Philadelphia."

church and school house in Earl township. (See appendix to "The Three Earls," by F. R. Diffenderffer.)

In 1771 the following lottery was also held:

"Lottery—New-Ark Land and Cash Lottery. In New Castle on Delaware. Philadelphia 1771." (Folio 1 leaf Hildeburn, No. 2,669.)

This was a scheme of a lottery to dispose of certain property in Lancaster county. During 1774 a lottery was held in Lancaster called the "Connestogoe Bridge Lottery." In 1807 the Lutheran Church Lottery of Lancaster came off, and early in the present century a town was laid out near Wiltner's Bridge and the lots were sold by lottery. It was called "Bridgetown," but along with other country town sites it has passed away and is now numbered among the lost towns.

#### LANCASTER STREET LOTTERY.

In March, 1797, a lottery was authorized in Lancaster called the "Lancaster street lottery," which was run up to January 4, 1807, for the purpose of raising \$20,000 to improve the streets of the borough. During the year 1806 a lottery was run to raise \$3,000 to build a German Reformed church in Maytown. (See Lancaster INTELLIGENCER AND WEEKLY ADVERTISER of January 23, 1806.)

In 1807 a lottery was legalized and known as the "Elizabethtown Lutheran Church Lottery," which was a scheme to raise funds for the purpose of building a German

Lutheran church at Elizabethtown. This was run by John Wolfley, Abraham Gish, Frederick Hipple and John Shortte.

A Strasburg church lottery was run at the Inn of Peter Zugenheim, in the village of Strasburg, during the year 1814.

(See Lancaster Journal for April 8, 1814.)

Thus it will be seen that our forefathers were more strongly inoculated with the lottery disease than the generation of to day.

S. M. S.

*From Morning News  
Lancaster Pa.  
Date Feb. 21/-90*

## MEN OF NOTE.

Lancastrian Worthies of "Auld Lang Syne," and Their History.

Short Sketches of Men Famous in Art, Literature, Science and Statesmanship—Who They Were.

Written for the MORNING NEWS.

Lancaster county has produced a number of men "not unknown to fame." Perhaps the most widely, if not the most favorably, known is Lindley Murray, born in 1745, died in England in 1826. His grammar of the English language was published in 1795. His system and book are now, to a great extent, abandoned; but up to within a comparatively recent date his grammar was the standard authority on that subject. The boys of half a century ago had no very good opinion of Murray when they were compelled to decline nouns and conjugate verbs, and were whipped if they didn't.

Benjamin West, the celebrated artist, was born in Lancaster county in 1733. He attained great distinction in England, where he went at an early age, and became President of the Royal Academy. His famous painting, "Death on the Pale Horse," is the "piece de resistance" of the Academy of Fine Arts, Philadelphia. He never returned to the land of his birth.

Here also was born Robert Fulton, in 1765. He too was an artist, and visited England like West. Whilst there he was



induced to abandon art and become a civil engineer. His life was full of failures and disappointments, for all of which he was no doubt compensated when he saw his first successful boat, the "Claremont," ploughing the Hudson River, in 1807, at the rate of five miles an hour. Among the many typical representatives of the States displayed in marble in the Capitol at Washington is the statue of Fulton. He represents, along with Gen. Peter I. Muhlenberg, the State of Pennsylvania.

Another famous Lancastrian was Dr. John Eberly, born in Manor township in 1789, died at Lexington, Kentucky, in 1838. He became distinguished as a practitioner, medical writer and linguist.

General John Clark, aide-de-camp to General Green, was born in this county in 1751. General Washington, under date of Valley Forge, January 2, 1778, speaks in the highest terms of his bravery.

John M. Keagy, M. D., the distinguished educator, was born in Martic township in 1795.

General Henry Miller, of Revolutionary fame, was born in this city in 1741; died at Carlisle in 1824.

Another famous Lancastrian was David Ramsay, M. D. born in Drumore township, on April 2, 1749. He removed to Charlestown, S. C., in 1773. Dr. Ramsay wrote and published a "History of the American Revolution" in 1790; "Life of Washington" in 1801; "History of South Carolina" in 1808; "Universal History" and "U. S. History" in 1808. He died from a wound inflicted by a maniac in 1815—May 7.

Other "Old Time" famous Lancastrians, by adoption and birth, are the Melsheimers, Muhlenbergs, Ross', Atlees, Franklins, Bartons, Elders, Yeates', and others too numerous to mention.

Those who became renowned in more recent years and were either born here or became Lancastrians by adoption, were the Hon. James Buchanan, fifteenth President of the U. S. born in Franklin county, April 23, 1791, died at "Wheatland," near Lancaster, June 1, 1868.

Major General John Reynolds, born in Lancaster September 21, 1820, died on Gettysburg's bloody battle field on July 1, 1863.

Thaddeus Stevens, born at Danville, Vermont, April 4, 1792; died at Lancaster, August 11, 1868. Mr. Stevens had a world-wide reputation as an eminent lawyer and

commoner.

Simon Snyder, Governor of Pennsylvania from 1808 to 1817, was born here in November, 1759.

Samuel S. Smith, born in Pequea township in 1750; became a professor in Princeton College in 1779; died in 1819.

Among those of more recent days stands Prof. S. S. Haldeman, the eminent naturalist and linguist. Prof. Haldeman was born near Columbia in 1812; died September 10, 1880.

Two men, famous in history, rest in Lancaster, namely, Governor Thomas Mifflin, died in January, 1800, buried in Trinity church-yard; and Governor Wharton, died in 1778, buried within the walls of Trinity church.

Lancaster has had her full quota of men famous in letters, science, war, politics, law and the ministry, and we can proudly gaze backwards upon the lives of the personages above enumerated and many more who have journeyed down the road of time and passed "over the hills and far away."

*From Morning News  
Lancaster Pa.  
Dated, Feb. 26/-90*

## ST. CATHARINE'S.

Historical Sketch of a Catholic Mission  
in Drumore Township.

Interesting Details of the Founding of a Church—Who the Founder was and How the Mission Has Flourished.

S. M. Sener in Catholic Standard.

In the southern portion of Lancaster county lies an extensive township called Drumore, after Drum Moir (Great Ridge), a strongly fortified place in County Down, on the Lagan, Ireland. The township was formerly spelled "Drommore," but of recent years it has been spelled Drumore. It was one of the earliest settled townships in the county, and the settlers



mostly Scotch-Irish. Running through the township is a stream called Snowingo Creek, and near the banks of this stream an iron furnace was built about 1809, called after the stream. The furnace was the occasion of drawing a great many Irish settlers to the district, many of whom were Catholics. For a long time these people had no priest to minister to their wants, and many of them either attended St. Mary's church, at Lancaster, or St. Malachy's Church, at Doe Run, Chester county, both of which were not so far away from them. Some time between 1830 and 1840 a priest began to attend the Catholic families in Drumore township regularly once a month. On such occasions Mass was generally said in some private house, and more particularly at the house of a pious old Catholic gentleman named Bernard McCaffrey, who at his death founded the mission on a firm foothold, as we shall see further on. The early priests who attended the Mission all came from West Chester. The first one who attended was Rev. Bernard McCabe. He kept on attending until some time in the forties, when he went to the town of Malone, in Franklin county, N. Y., where we find him located in 1849-50. (See Catholic Almanac for 1849-50.)

On October 4th, 1841, Bernard McCaffrey, being in feeble health, caused a will to be executed, and in it devised the bulk of his real estate to his wife Margaret for and during the remainder of her life. He devised, however, twenty acres of land for a Roman Catholic church and cemetery, bequeathing it forever to the congregation, free of all expense, the site to be selected from his lands by the Rev. Bernard McCabe; a feather bed, desk, dresser, four black chairs and one large mahogany chair to Father McCabe, in care for the congregation in Drumore township; the rooms in the northwest corner of his house, second floor, for the use of the visiting priest, the use of his barn to assemble a congregation in, if advisable, to offer up the holy sacrifice of the mass. The visiting priest was to be furnished accommodation for self and all horse at any time free of expense.

On the death of his wife the interest from the balance of his estate was to go to the congregation for the maintenance of a pastor; the pastor was to be under the jurisdiction of the Rt. Rev. Francis Patrick Kenrick, Coadjutor Bishop, of Philadelphia, and was to hold communion with the

Holy See of Rome. In the will he appointed his wife and John McGowan as executors. It was witnessed by James McPhail and Samuel P. Bower. (See will on file in Record Book T, vol. 1, page 123, etc., in Register's office, at Lancaster.)

Mr. McCaffery died on October 19, 1842, living a little over a year after his will was executed. On his death, for a short period Mass was said in his barn, and this was done owing to some litigation which arose over Bernard McCaffery's estate. When the executors named in his will came to settle the estate it was discovered that there were not sufficient funds on hand to pay the debts of the testator, and the personal effects of the decedent were sold. There still remaining a large unpaid debt, on August 21, 1843, the Orphans' Court granted an order for the sale of his real estate to pay the debts. (Record Book A, vol. 7, page 109.) The sale was to have been held on September 15th, 1843, but was continued for want of bidders, and on November 23d, 1843, an alias order of sale was granted. The sale was held on December 23d, 1843, and 70 acres and 86 perches of land (less two acres conveyed to the Catholic congregation) were sold to Peter Bush for \$1,644.75. (O. C. Record Book for 1841-44, pages 421, etc.) The two acres which the congregation became possessed of were, according to the deed of the executors of Peter Bush, conveyed to the congregation during B. McCaffery's lifetime for a cemetery. The property has, since its sale to Mr. Bush, passed through the hands of a number of purchasers, and each deed executed in the sale thereof contains the following clause: ("Less two acres of land conveyed to the Catholic congregation by Bernard McCaffery during his lifetime.") There is no deed on record for the two acres in question, however. By this necessity, which arose requiring the sale of the real estate for the payment of debts, the church lost the twenty acres of land and also the privileges granted to the attendant clergyman of house room and board and quarters for self and horse, as under the law governing the distribution of estates the rights of creditors are paramount to the rights of legatees under a will.

Claims of creditors also override any conditions imposed by will; accordingly when it became necessary to sell the decedent's real estate for the payment of debts, it was sold clear of all rights or interests not imposed by law. This being



the case, the specific legacy of twenty acres and the conditions of the will providing quarters and board became void, and the purchaser of the land was not compelled to comply with the testator's provisions in his will.

Not being daunted, however, by these adverse circumstances, Father McCabe proceeded to collect funds and began the erection of a solid, substantial church edifice on the two-acre tract, it being built of blue limestone. The church was finished early in 1844, and consecrated by Bishop Kenrick, under the name of St. Catharine's church, of Drumore. Sometime in 1846, Father M. Malone, afterwards located at Minersville, Pa., where he died, began to attend the mission. He regularly visited it from Doe Run once a month, as has been the custom until about one year ago, and left in September, 1848. He was succeeded by Rev. John Loughran, who attended during 1848-9. Father Malone was a brother of Mortimer Malone, now resident in Lancaster. Sometime in 1849, Mrs. McCaffrey died, and the money of the estate on deposit, which had supported her since B. McCaffrey's death, along with that derived from her individual personality, after her debts and funeral expenses had been paid, was placed in the hands of the late Peter McConomy, of Lancaster, as trustee. Mr. McConomy was the father of the late Rev. A. J. McConomy, of the Cathedral parish, Philadelphia. At Mr. McConomy's death, which occurred in January, 1877, the trusteeship was reposed in his son, Ambrose, who died about two years ago. Since then the late H. R. McConomy, Esq., had managed the trust.

In 1851 Rev. James F. Morris attended. Six months in 1852 Rev. J. F. Prendergast, and the balance by Rev. Bernard Keenan. In 1853 Rev. Sylvester Egle, who was born and reared at Elizabethtown, Pa., attended. In 1854-5 Rev. B. Keenan; 1856 and six months in 1857, Rev. James Doyle. Six months in 1857, 1858, and six months in 1859, Rev. Patrick Fitzmaurice; six months in 1859 and 1860, Rev. Patrick Crane; in 1861-2-3, Rev. Thomas Quinn; in 1864, Rev. Hugh McGarvey; in 1865-6-7-8-9, Rev. C. A. McFadden.

In 1869 the mission ceased to be attended by clergymen from West Chester, Doe Run and Parkesburg, and it became attached to St. Mary's, at Lancaster. At the same time it became a congregation in the Diocese of Harrisburg, which had

been created in 1868. From that time until 1879 it was attended by the Rev. Bernard Keenan and his assistants, Rev. Thomas J. Reilly, Daniel Reilly, now at St. Paul, Minn., J. C. Hickey, who died at Carlisle, Pa., on February 6th, 1884, and was buried at Lancaster, and some others. For a short time, however, in 1875, Rev. James J. Gormley, attended, and he resided at the mission, boarding with a family named Carroll. During 1879 and until 1881 it was attended by Revs. Adam Christ, now of Lebanon, and J. C. Foin, now of Hanover. Both of these clergymen were assistants to Rev. A. F. Kaul, of St. Anthony's church, Lancaster, while they attended Drumore. Since 1881 the mission was attended by the Rev. Father Charles McMonigle, now of Lebanon, McIlheny, O'Brien, McLaughlin, Charles Kenny and Father Reilly, who is its present pastor.

Since Father Reilly has taken charge of the mission (in 1889) he has said mass twice in the month on Sunday and also on most of the feast days, and under his care and guidance a new life has been infused into the congregation. The congregation numbers about two hundred and fifty souls, divided among fifty families.

The church was repaired a few years ago and improved and is valued at about \$2,000 exclusive of the cemetery and other grounds attached to it. The fund which is on deposit, the interest of which is paid to the attendant priest, amounts to between \$700 and \$800.

In addition to attending St. Catharine's the pastor is also expected to render assistance at the church where he is stationed, and for these services he is also compensated. Bishops Frances P. Kenrick and John N. Neumann, of Philadelphia, visited St. Catharine's on several occasions and administered the rite of confirmation, the former having also dedicated the structure. The late Bishop J. F. Shanahan, of Harrisburg, visited the church after it was repaired and improved in 1872, and administered the rite of confirmation, and he also confirmed a number in 1879. Archbishop J. F. Wood, of Philadelphia, never visited the mission nor confirmed any of its members.

In the Catholic Almanacs for 1849 and 1850, and some earlier ones, the mission is called St. Patrick's church, but the oldest resident members of the congregation state that they never knew of its being called by any other name than St. Catharine's.



church.

The graves of Bernard McCaffery and Margaret his wife are near the church edifice, and are marked by neat headstones. As the older members of the church gaze on the silent mounds of both many of them plously exclaim, "May they rest in peace!" knowing well that to them do they owe the establishment of their church.

In the several histories of Lancaster county extant no mention is made of the existence of this mission, and the above sketch is the first detailed account of it which has ever appeared in print.

## THE MORNING NEWS

32 CENTRE SQUARE,  
LANCASTER, PA.

MONDAY, AUGUST 8, 1892.

### VENERABLE ST. MARY'S

Wednesday Will Mark Its Hundred  
and Fiftieth Anniversary.

IT WAS ESTABLISHED IN 1742.

Interesting Sketch of the Establish-  
ment of the Catholic Church in  
This City and the Build-  
ing of St. Mary's.

Wednesday next, August 10, will mark the one hundred and fiftieth anniversary of the establishment of the Catholic church in this city, and the erection of St. Mary's, and in view of that interesting event in the history of the church we take the following sketch, prepared by a gentleman of this city, which appears in the *American Catholic Historical Researches*:

Under date of June 14, 1742, Rev. Richard Backhouse, a minister of the Episcopal church and a member of the "Society for the Propagation of the Faith," located in London, England, wrote from Chester, Pa., to the secretary of that society as follows: "In Lancaster town there is a priest settled, where they have arranged to purchase some lots and are preparing to build a mass house, and another Itinerant priest that goes back in ye country."

The above appears in the "Historical Collections of the American Colonial Church," by Bishop Perry (Episcopalian), page 232, and fixes definitely the beginning of the Catholic Church in Lancaster, Pa.

The lots were evidently selected about that period, but the deeds for them, there being two lots, were not executed until on August 10, 1742, just 150 years ago. The lots selected were Nos. 235 and 236 on the Hamilton grant and were executed by James Hamilton, esq., to Henry Neale (Superior of the Society of Jesus), and are recorded in the Recorder's office at Lancaster, Pa., in Record Book A, Volume 6, pages 115 and 256. The lots were subject to the payment of an annual ground rent which was extinguished during Rev. Bernard Keenan's pastorate.

The records of the Society of Jesus show that the priest mentioned by Rev. Backhouse as being located in Lancaster was Rev. William Wapeler, S. J., and the itinerant priest who went back in the country ministering to the wants of the faithful was the Rev. Theodore Schneider, S. J. Rev. Wapeler was born in Numan Sigmaringen, Westphalia, on January 22, 1711, and had assumed the habit of St. Ignatius in 1738. Rev. Schneider was born in the University City of Heidelberg, Germany, on April 7, 1703. Both members of the Society of Jesus had been sent to this State in 1741 to minister to the wants of the early German Catholic emigrants. Rev. Wapeler returned in 1749 to Germany, and died in 1781 at Bruges. Rev. Schneider labored faithfully in the early Jesuit missions and died at Goshenhoppen, this State, in 1760.

The church built in 1742 was a log one and was known on the records of the Society of Jesus as the "Mission of St. John Nepomucene, commonly called Lancaster towne, one missionary; two lots, in town chiefly settled; income from ground rents £45; salary from London £20; total £245." At that time the Catholics in Lancaster numbered as follows, as is shown by return of Rev. Ferdinand Farmer, S. J., to the Governor of the Province of Pennsylvania: Germans, men 108, women 94; Irish, men 22, women 27.

The old log church was not destined to stand long and it perished by sacriligious hands, on the night of December 15, 1760. In reference thereto the *Pennsylvania Gazette*, of December 25, 1760, contains the following:

"TWENTY POUNDS REWARD:" WHEREAS, the Roman Chapel in the borough of Lancaster was last night entirely burnt down to the ground, and it is with great reason apprehended that the said Chapel was wilfully set on fire by some ill-minded person, this is therefore to give notice that whoever shall discover the person or persons who have been guilty thereof shall (immediately on conviction of the offender or offenders) receive from the subscribers the above reward.

JOHN HOBSON,  
ROBERT THOMPSON,  
BERNARD HUBLEY.

LANCASTER, Dec. 16, 1760.



John Hopson was Chief Burgess in 1760, and Bernard Hubley was a member of the Board of Assistant Burgesses from 1750 to 1767. Robert Thompson was the duly commissioned officer of the Governor of the Province for Lancaster, to administer test oaths, oaths of allegiance, and to County Judges and officers.

Rev. William Wapeler was succeeded in Lancaster by Rev. Theodore Schneider, who had been an itinerant, and he by Rev. James Frombach, S. J., in 1748. Rev. Frombach remained here until in 1758 when Rev. Ferdinand Farmer, S. J., succeeded him, remaining until in 1764. It was during the pastorate of Rev. Farmer that the log church was burned down and the stone church erected.

The church was immediately rebuilt and was finished in 1762. From that time on the church appears in the records of the Society of Jesus as "St. Mary of the Assumption." The second church built was the stone building which stood up to 1881, when it was removed to make way for the present handsome convent building.

One hundred and fifty years ago this coming August 10 (Wednesday next) the lots were purchased and the building of the first Catholic Church in Lancaster dates from then. As this is the 150th year of the establishment of the Catholic Church in Lancaster, the thought suggests itself that the 150th anniversary could be celebrated in some fitting manner by the pastor and congregation of St. Mary's church.

*From, Herald  
Lancaster Pa.  
Date, July 21/92*

**ONE HUNDRED AND FIFTY YEARS OLD.**

**The Leacock Presbyterian Church will Celebrate Its One Hundred and Fiftieth Anniversary on Thursday.**

**Dr. Timlow, a Former Pastor, will Give Its History.**

The Presbyterians of Leacock and Paradise townships are preparing for a historical and religious event, which will be celebrated at the Leacock Presbyterian church, this Thursday.

It is a century and a half since the church was founded in the wilderness by the pioneer Presbyterians of that day, and now its 150th anniversary will be suitably celebrated. There will be preaching in the morning at 10 o'clock. In the afternoon the venerable Rev P. J. Timlow, of

the Gap, will deliver an historical address. It is a coincidence that in 1854, more than a generation ago, Dr. Timlow preached at the Leacock church an historical sermon giving the facts of the formation of this ancient church. No man is better equipped for this duty than he.

The 150 anniversary of this church should properly have been celebrated in 1891, for it was in 1741 that the church was regularly organized by the Presbytery of Donegal. Two years before that, in 1739, the Presbyterians of Leacock, who had up to that time worshipped at the Pequea church, built a log meeting house. It was a rude structure, but, God was worshipped in it just as devoutly as in the pretentious structures of to-day—and perhaps more so. The old log meeting house was built on land bought from John Verner. The present building which stands on the site of the old log structure was erected in 1754.

The first pastor of the Leacock church was Rev. Robert Smith. Among the succeeding pastors have been Revs. John Woodhull, Nathaniel W. Sample, Joseph Barr, P. J. Timlow, Robert Gamble, John Elliot, D. K. Campbell, G. W. Duffield and E. W. Gaylord.

Every indication points to a large gathering at that place on the day named. Many Columbians, we understand, are going down on the morning and afternoon trains. They must stop at the station at Gordonville, as that is the nearest point.

Dinner will be served all who attend, at a neighboring farm house, but by the members and friends of the church.

*From, Sun  
Mantua Pa.  
Date, Jan 12/93*

**ROMANTIC BARON STIEGEL.**

**A SINGULAR YET GIFTED MAN.**

**A Correspondent of the Reading Eagle  
Traces the History of the Founder of the  
Town, From Which Abstracts are Given  
Below**

"In the old Heidelberg graveyard, not far from Robesonia, in an unmarked



grave, rests the dust of Henry William Stiegel, a German baron, and a very interesting character, who, in 1769, was one of the wealthiest and best known citizens of Penn'a.

Baron Stiegel built the first successful glass factory in America. He was the first man to manufacture colored glass on the western continent, and it is said, on good authority, that there is no glass manufacturer in the United States, to-day, who can turn out glass of as fine a quality as that made in Baron Stiegel's large factory, which was in operation at Manheim, Lancaster county, in 1769. Baron Stiegel also owned and operated Elizabeth furnace, one of the largest in the state in those days. Here he manufactured the first wood stoves in use in the province. He owned and conducted several forges at the same time. He also had an interest in 3 or 4 big furnaces in other parts of the state.

#### A ROMANTIC CAREER.

It is doubtful whether there ever lived a man in Penn'a whose history is as romantic as that of Baron Stiegel. Some of the buildings erected by this one of the pioneer iron masters of America still stand intact. The *Eagle's* traveling correspondent visited these buildings, and all the places where the baron did business. He also visited about 25 of the old people of Berks, Lancaster and Lebanon counties, who told him so much about Baron Stiegel that he has been enabled to write probably the most complete account of the baron's life ever published.

#### WHO FURNISHED THE FACTS.

John Krall, of Schaefferstown, Lebanon county, and Dr. J. H. Sieling, of Manheim, who have the reputation of being 2 of the best local historians in Eastern Penn'a, gave the *Eagle* a great deal of valuable material. Mr. Krall received the greater part of his facts concerning Baron Stiegel from Michael Beanes derfer, who knew the baron and who died 17 years ago at the age of 94. Among others who assisted the *Eagle* in getting facts are: Isaac Iba, of Schaefferstown, Lebanon county; Peter Truckenbroad, manager of Mrs. Coleman's Elizabeth farm, No. 1, of Lancaster county; George H. Danner, Abraham R. Brandt and Nathaniel Long, of Manheim, and a number of the descendants of Baron Stiegel, who do not desire to have their names mentioned.

\*\*\*  
The success at Elizabeth furnace made the naturally enterprising baron still more so. He saw that Manheim could never grow without any industries, so between the years 1765 and 1768 he erected a glass factory at the corner of South Charlotte and Stiegel sts., Manheim.

#### GEO. WASHINGTON HIS GUEST.

He, however, was in the habit of frequently inviting his numerous friends into the country with him, to enjoy his baronial hospitality. In 1770, George Washington accompanied the baron from Phila. to Elizabeth furnace, in which mansion Washington and the baron slept over night. It is said that it took about 20 servants to keep the dwellings at Manheim, Elizabeth furnace and Schaefferstown in order. What kind of house he had in Phila. is not known, but it is safe to suppose that the regular family residence was a much grander building and more expensively furnished than the country residences.

\*\*\*  
Baron Stiegel lived extravagantly, and made a great display of wealth, not warranted by his income. The glass factory, in which the greater part of his money was invested, brought in very meagre returns.

#### THE NATURE OF HIS FRIENDS.

A number of people preyed upon his kind heartedness. Phila. friends persuaded him to purchase innumerable tracts of land in Penn'a. In 1772 the enterprising and energetic Stiegel became financially embarrassed, and though he made a brave and manly struggle to surmount his difficulties, he had to succumb to the inevitable, and in the same year was imprisoned in Phila. for debt.

#### DESERTED BY HIS FRIENDS.

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Some of the rich Philadelphians whom the baron had so often entertained at his mansions refused to raise a finger to save him. A few, however, spent considerable money in his behalf, but couldn't raise money enough to keep him out of prison.

#### RELEASED FROM PRISON.

In 1774, however, Stiegel's friends succeeded in getting him out of prison. Upon proper representations being made



to the general assembly, that body, by special act of Dec. 24, 1774, liberated him.

\* \* \*

#### AT MANHEIM.

The Manheim house, which was sold by the sheriff in 1779, was first bought by Michael Dieffenderfer, who sold it to William Bausman. Robert Morris subsequently purchased it and sold it to James Jenkins. The building is now owned by Henry Arndt. Its interior arrangement is entirely changed, but the south wall, up to the 3rd story, is the same that formed a part of the original building. The tapestry, fancy tiles, etc., that were in the building were taken down some twenty years ago.

\* \* \*

Baron Stiegel's business office still stands at the corner of West High and Charlotte sts., Manheim. This building, which, like Stiegel's other buildings, is built of imported brick, is 1½ stories high, has about 33 feet front on Charlotte st., and is about 20 feet deep. It presents about the same exterior and interior appearance as in Stiegel's time.

#### CHANGES AFTER 125 YEARS.

The 4 rooms on each floor are the same, and the oaken floors, which Stiegel laid, will last 100 years longer. Bausman Bros. bought this building at the sheriff's sale in 1779. Miss Katie Greiner bought it of the Bausman's and sold it to William Campbell, of whom Mrs. Jonas White, the present owner purchased it 59 years ago.

The glass factory was also sold at the sheriff's sale in 1779, and after being unoccupied for 40 years, was torn down for the brick and other material. On the spot where the factory stood, at the corner of South Charlotte and Stiegel sts., Jacob Farmer's residence now stands. The well from which Stiegel's factory hands drank is still there and is used by Mr. Farmer's family. Other than this no trace of the factory remains.

\* \* \*

#### A RED ROSE FOR ANNUAL RENTAL:

One of the most beautiful churches in eastern Penn'a outside of the large cities, now stands on the lot which Baron Stiegel, on December 4, 1772, deeded to the trustees of the German Lutheran congregation of Manheim, for the consideration of 5 shillings and for ground rent, the annual rent of 1 red rose on the first of June forever, if lawfully demanded.

It was only twice demanded by him.

The church now standing on this lot was finished last spring and dedicated on Sunday, April 24, 1892. In the large circular window in the pulpit recess was placed a beautiful red rose, emblematic of the donation of the ground, with Henry William Stiegel's name over the rose. In the account of the dedicatory services published in the newspapers the red rose and Baron Stiegel were mentioned. At the same time a "feast of roses," which was to be held in commemoration of the annual payment, was also spoken about in the papers."

## THE LANCASTER INQUIRER.

SATURDAY, JUNE 8, 1889.

### MANY MEN OF MARK.

*Land*  
Their Resting Place Soon to be  
Disturbed for Progress' Sake.

JOHN JOSEPH HENRY AND OTHERS

Famous Personages who Sleep in  
the Old Moravian Cemetery.

It is not generally known that in the old Moravian graveyard, this city, which is soon to make way for the march of modern improvement, sleep many men whose careers were intimately connected with the early history of this country. One of the most prominent among these is John Joseph Henry whose grave is marked by a neat monument standing near the southwest corner of the cemetery. He was born in Lancaster, in 1758, and when seventeen years of age joined the expedition against Canada in 1775. He was made prisoner at the unsuccessful assault upon Quebec on December 31, 1775. He was a prisoner nine months when he was released and on his return to Lancaster wrote a book entitled "Campaign Against Quebec." This book has become very scarce and copies of it in good condition to-day sell for from \$2.50 to \$3.00. The book was printed in Lancaster by Balley. Henry was a member of the bar, and filled the office of President Judge of the Second Judicial District of Pennsylvania for 17 years. He died April 22, 1811. In the removal of the remains of the departed from the old cemetery those of Judge Henry should be re-interred in some prominent place and the monument which now marks their resting place set



over them in their new home.

Near the grave of Judge Henry stands another headstone marking the grave of Benjamin West Henry, another prominent Lancasterian, and also his consort Catharine Grimler. Benjamin West Henry was born January 18, 1777, and died December 26, 1806. His wife was a daughter of Benjamin Grimler, an early printer and publisher of this city and whose remains are interred in the old cemetery of Trinity Lutheran church on Duke street.

Near the middle of the graveyard rests Doctor Henry Hottenstein, of early fame, who was born August 1, 1736 and died August 26, 1809, aged 73 years and 26 days. Dr. Hottenstein was the first druggist located in Lancaster. Close by to this grave rests John Nicholas Croll, an "Entschlafenen Bruder," who was born July 1, 1753, and died May 2, 1834.

In another portion of the plot under a sarcophagus, rests John Dehofo (commonly spelled Dehuff), who was the second burgess of Lancaster in the year 1744. His epitaph sets forth that he was born in December, 1704; married to Ann Catharine Brecht and had issue seven sons and four daughters, and that he died December 25, 1751, aged 47. Close by Dehofo's grave is that of John Hobson (Hopson) who was born April 20, 1720, in Landwich, Gloucestershire, England, and died September 20, 1804. John Hopson was a man of prominence having been Chief Burgess in 1759 and 1760 and Assistant Burgess a number of terms. He was a large land owner and in 1755 in company with a man named [unclear] was appointed a committee to have Charles Hall an early Lancaster jeweler execute in silver a fine tea-service which the borough presented to Mrs. Atlee in honor of her husband having "regulated the buildings and kept the streets and highways in repair."

In another part of the cemetery rests Sebastian Graeff, who was burgess of Lancaster in 1742-3, and a member of the constitutional convention held at Philadelphia in November, 1789. Here also lies Andrew Graeff, another early man connected with the civil history of our city.

Twenty members of the family from which sprang Col. John Shee, of Revolutionary fame, are also interred in this cemetery. Here are also interred the ancestors of the Demuth and Eberman families. The progenitors of the Steinnian and Reigart families were also interred here, but they were removed some time ago. Many of the earlier members of the Zahn family are here interred.

The old chart of graves still in existence shows that about 1750 and later several negro women were interred, and their resting places bear stones containing inscriptions similar to the following: "Annelica—eine negerin."

Last but not least is the headstone of Edward Smout, esq., who died October 26, 1751. Mr. Smout was a man of wealth and many are the traditions of his princely munificence to the early churches of this city. His tombstone contains the following unique epitaph:

"John x: xxviii"  
"My Redeemed soul goes over  
Into Jesus through pierced hand  
Who the more does prize and love him,  
Since with cost and toil regained."

Thus for hours could one wander over this ancient "God's Acre Beautiful" and

cull from the Leadstones, marking the resting-place of its silent inhabitants whose peaceful slumbers are soon to be disturbed by the hand of man to the end that this "God's Acre Beautiful" be supplanted by a fine and costly "God's Temple Divine."

From, *Times*  
*Philu Pa.*  
Date, *Jan 15<sup>th</sup> 1893.*

To the Dunkers and the Amish can be justly applied the term peculiar people, for they are among the strangest of the many strange sects, which, leaving the Fatherland for conscience's sake in the early part of the last century, found freedom, homes, comfort and a competence in the broad, rich valleys of Eastern Pennsylvania. Dunkers is borrowed from the German tunker, which means to dip, and the stringent manner in which the members of the sect insist upon the rite of baptism first gave them their name. Their founder was Alexander Mack, of Schwartzennau, who in 1708, with one or two companions adopted anti-paedobaptist views. Rigid adherence to the forms instituted by Christ and urged upon his followers by St. Paul, coupled with plainness of dress and manners, were the fundamental principles of the creed formulated and preached by Mack, and, being an eloquent as well as an earnest man, his followers soon numbered several hundred. From the first the Dunkers, who recognized no other name than Brethren, were subjected to persecution, and this about 1720 induced



OLD AMISH MANSION.

them, with their leader, to seek refuge in Holland. William Penn, learning of their flight to Holland, invited them to settle in the colony which he had founded in America, and his invitation was accepted. Mack and a numerous body landed in Boston, journeying



# Dunkers and Amish

THE STRAITEST SECTS OF ALL THE PECULIAR RELIGIOUS COMMUNITIES KNOWN IN AMERICA.



A DUNKER FARMER.

thence to Philadelphia, and on Christmas Day, 1724, formed their first congregation in America at the house of John Gomersy in Germantown. Other settlements were gradually formed in New England, Maryland, Virginia, Ohio, Indiana, Kansas and other Western States. The Dunkers now number over 60,000, with 350 congregations and 1,600 preachers. There are at least 40,000 members of this sect in Lancaster, Lebanon, Berks and Dauphin counties, Pennsylvania.

In the early days of the Dunkers the sexes dwelt apart and marriage, while not forbidden, was frowned upon. Changes in this respect have come with time, but on public occasions and church gatherings male and females still sit apart. At the outset, in a comparative measure, community of goods was observed, and until a very recent date it was held by members of the sect as unlawful to take interest for money. These features have now disappeared, but otherwise the Dunkers retain their original character. Formerly they had no special provision for the conduct of worship, and at the present time every member of the sect has the right to exhort and take part in the religious service. The ministry of the sect is composed of bishops and preachers, who receive no pay for their services. There are also deacons and deaconesses. The ministers are selected by lot and serve for a certain number of years.

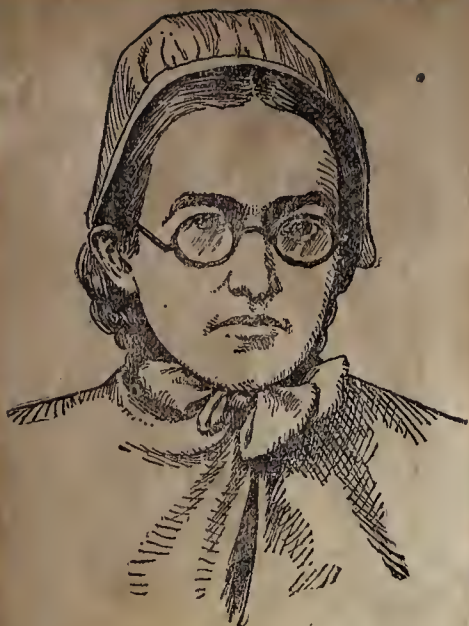
The Dunkers are in the main farmers and mechanics, and as a class are well-to-do. Their clothes are of coarse gray cloth cut in the fashion affected by the Quakers, without buttons, braiding or binding, the different

garments being held together by hooks and eyes. The men wear long hair parted in the middle, and long beards with their moustaches. To wear the hair or beard otherwise is accounted sinful. The hair of the sister is brushed smoothly across the brows and knitted behind underneath plain poke bonnets of brown or gray cloth. They dress in the same sober tints, without ruffle, tuck or pleat of any kind. Jewelry or lace is never worn. The Dunkers anoint with oil for the healing of the sick, and many of them will not adopt any other method of medical treatment. They invariably refuse to take oaths or to serve in war, but both during the Revolution and the war for the Union were distinguished for their loyalty. In their manners they are simple and formal, each sex saluting their own members on meeting with a kiss.

The most imposing ceremonial of the Dunkers is the love feast which is observed several times during each summer season. To the stranger these love feasts are interesting, and even fascinating. The only usual variation between the different feasts is in the numbers present and in minor incidents. Preaching, exhortations, psalm singing, feasting, the celebration of the Lord's Supper and communion (distinctly separate observances), concluding with the ceremony of mutual feet-washing, constitute the regular features of these solemn festivals.

Wherever the Dunkers are found in Pennsylvania are also to be found the Mennonites, new divided into half a dozen sects, differing as to practices but following substantially the same creed. The Mennonites are followers of Menno Simon, a reformer of the sixteenth century, who was born at Friesland in 1495 and died at Freeseburg, near Oldeslohe, in 1561. Their history can be traced back to the Anabaptists, from whom they are descended. Religious persecution compelled





AN AMISH WOMAN.

from one country to another in Europe, and in 1833 William Penn induced a few of the Swiss Mennonites to emigrate to America, they settling near Germantown, Pa. From 1698 to 1735 they came to Pennsylvania in great numbers. They were the first white settlers in Lancaster county, locating there in 1709. Since settling in Lancaster county they have split into the following sects: Old Mennonites, New Mennonites, Amish, River Brethren and New Brethren in Christ. The creed of each of these several sects is brief and simple, and is essentially a literal interpretation of Christ's commands: Baptism only on profession of faith in Christ; the observance of foot-washing as an evidence of humility; the bestowal of the kiss of peace; non-resistance under all circumstances; the refusal to take oaths, appeal to the law, or to bear arms; purity in life and uprightness in business habits; the most rigid adherence to simplicity in home and personal adornment and language—this is the sum total of the faith that is in them.

There are now in the United States 250,000 Mennonites. In Lancaster county alone there are 6,000 communicants of the Old Mennonite faith and about 1,000 Amish. Like the Dunkers the Old Mennonites are, indeed, a peculiar people, simple, unpretending, frugal, laborious and devout. They are nearly all agriculturists, their members rarely learning any other trade. The Mennonites will not settle where there is a poor soil and as an almost invariable rule own the land which they till. The farm work is always done by the members of the family. Their farms in Lancaster county were purchased from William Penn at a uniform price of ten cents an acre. If they desired to dispose of their estates now they could obtain from from \$125 to \$250 per acre.

An elder of the Old Mennonite Church, whom I visited at his home near Lancaster, gave me much interesting information about the creed and practices of his people. "There are a number of branches within the Mennonite Church," said he. "These are the Old Mennonites, the New Mennonites and the Amish Mennonites. Then there are branches of the Amish Mennonites. These are what

are called the Old Amish, the New Amish and the Progressive Amish. When you sift all down, however, they are united in faith, but differ in practice and custom. The Old Amish and the Meeting House Amish are strict in the customs of dress. The Progressive lean more to the ways of the world. The Old Mennonites differ from the others in this: We do not carry the custom of dress to such extremes as forbidding but-



A BRETHREN'S GREETING.

tons on clothing or the wearing of long hair. We are, nevertheless, particular about adopting too much of the world's fashion. If a man in one of our congregations should wear a hair on his upper lip, a moustache, as you do, he would be reprimanded and, no doubt, compelled to remove it.

"Neither do we carry the ban as far as the New Mennonites and Amish. The ban, you must know, is that injunction of St. Paul's in which he says that we shall not keep company with the ungodly, even 'with such a one, no not to eat.' The New Mennonites and Amish carry this to the extreme. If a man or woman is expelled from the church they are socially ostracised, not only in the community, but in their homes. Their fathers, mothers, children, or relatives, no matter how close, are prohibited from eating at the same table with them."

The New Mennonite branch of the Mennonite Church dates from 1814. Francis Herr, a lineal descendant of Hans Herr, one of the first of the Mennonite preachers, regarded with serious concern what seemed to him a gradual departure from the faith of the fathers. He protested in a mild way, and after his death his protest was continued by his son, John Herr, who, in 1814, formed the first congregation of the New Mennonite Church, and himself as pastor and bishop. There is little difference in faith between the new and old branches, but in practice



everything. Not only will they not permit their ministers to officiate in any other church, but the members are prohibited from attending any other religious services than their own. If a friend should die, and an Old Mennonite or any other minister should rise to speak at the funeral, every New Mennonite in the room would leave. They will not vote or hold office, and have nothing in common with the world or the governments thereof. They are non-combatants. This branch has churches and members in many of the States and Territories and in Canada.

The separation of the Amish from the Mennonites dates back to 1639. There was always a tendency in the Mennonite communities to separate, and the cause was usually the same as that now agitating all our churches—the conflict of conservatism and liberalism. The theological mind is the same in all ages. A number of men believing that their brethren were becoming lax and latitudinarian would make a stand for more rigorous adherence to the old principles and practices, and, finding that the dangerous spirit of progress would survive in spite of their protests, would go off and found a sect by themselves. In one of these upheavals Jacob Amman took the leading part, and his followers called themselves Amish after his name. Amman was an Alsatian, and his people are chiefly of German or Swiss origin. The first community they established on this side of the Atlantic was in Monroe county, Ohio, where they settled and began to flourish in 1847. Amish communities are now to be found in Pennsylvania, Illinois, Indiana, Ohio, Iowa and Kansas. Altogether they number about three thousand souls. They are agricultural communities, industrious, frugal and prosperous. The highest type of morality prevails among them, except in cases where in some matter of conscience the Amish believe they cannot obey the law of the land without disobeying the higher law of God.

Instances are found in their absolute refusal to take the oath in a court of justice or before a notary, and also to perform military service. In both instances they justify their refusal by Christ's Sermon on the Mount, which was very explicit on both points. They interpret literally Christ's prohibition of litigation and will not appeal to the law even to save themselves from wrong. The principal of literal application of Scripture has also led them to adopt the practice of foot-washing, which prevails among the Mennonites, and which also, as they claim, has a divine injunction for its support. In their administration of the rite of baptism they neither pour the water over the candidate, like the Mennonite, nor sprinkle like the Quaker, but immerse him as the Baptists do.

The worship of the Amish is characterized by primitive simplicity. Singing, prayers and sermon by one of their number, chosen by lot and not compensated, constitute the Sunday service. The men sit on one side the church and the women on the other and they enter and depart by different doors. After the morning service, which ends about noon, the entire congregation join in a common meal, consisting only of bread and butter and coffee. This meal is provided by each family in turn, and as there are usually some fifty or more families in the church the burden falls on a family only about once a year. The Amish are not traders. It is a rigorous law



AMISH CHILDREN.

among them that no member shall make profit from a transaction with another, and a case is on record where this law was relentlessly enforced in the matter of a small commission of fifty cents on the purchase of a lot of agricultural implements. Their wool is sent to a specified mill, where it is woven into garments of one pattern, and, as changes of fashion are unknown among them, it is easy to see that the profits of their ample farms are not frittered away on tailors and milliners. The family idea is consistent throughout. Any misfortune or poverty that may come to a member of the Amish is general concern, and there has never been an instance of an appeal for help to the public or the State institutions. Very simple, very primitive in their habits and customs are the Amish, and, like the Pilgrim Fathers who settled in New England, they care little for mental culture, but are mainly concerned, according to their lights, for the safety of their souls.

An Amish elder whom I met in Lancaster county cheerfully supplemented these facts, adding to them some curious details. "The ways of the world," he said, "are not our ways. As our sole guide, the Word of Christ, and His apostles have said, descriptive of God's chosen ones, 'they are a peculiar people, zealous of good works.' This explains many things that to the world seem strange about us. We do not follow fashion or accept the styles of those of the world. We believe that in our dress, in our homes, in our language, in everything, we should be plain, unaffected and straightforward. Because we do not yield to the ways of the world, recognize its frivolities and fancies of fashion in the cut of our hair and clothes, the wearing of our beards, the conduct of our worship, we are regarded as odd and peculiar. So we are, but not, we believe, in the eyes of Christ. Are we better and happier for all this? Yes, sir; undoubtedly. Our lives are not wasted in eager and tireless pursuit of wealth or fame. We avoid



as much as we can and emulate godliness; this is the Christian religion; that is what our Great Master taught. By making what the world would call sacrifices, but which are not regarded so by us, we stifle vanity and discourage pride and worldly-mindedness. We are happy, contented and prosperous in our humble way. What more could we ask? And we are increasing in numbers steadily every year.

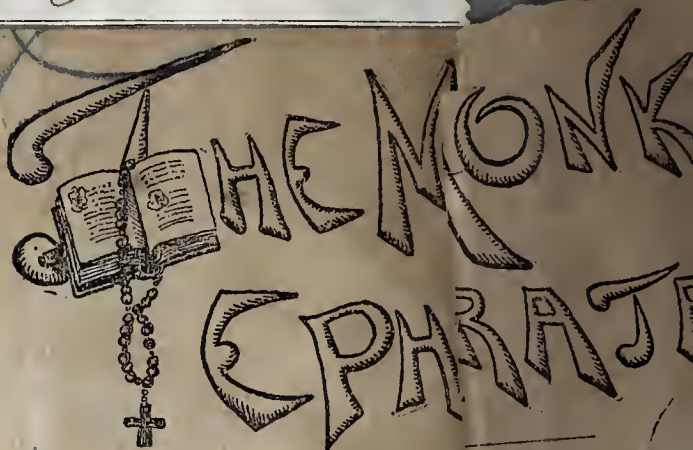
"We will not bear arms, but during the war we cheerfully paid whatever fines or bounties were demanded of us. We do not have photographs taken. That is, the old Amish folks. Some of the young ones, before they enter the church, do, I suppose. The reason is that we do not think that God's law, which says that man shall not make images and likenesses of earthly things, should be disobeyed. Theatres and such exhibitions are worldly amusements. The desire to avoid show and display also leads us to



A DUNKER HOMESTEAD.

discountenance fancy vehicles and carriages. And yet we believe in jollity and merry-making within proper bounds and at proper times. The young folks have their gatherings, and then there are weddings and infares. Sometimes, though, this merry-making is carried too far. Too much of anything is too much. When a person has been excommunicated or expelled from the church among the Amish, they are prohibited from eating with the members of their own household, but it is not of our doing that such is the case. The Bible is our only guide. Paul says that with such as these you have described the faithful shall not even eat. If a man backslides, if he tramples the Word of God under foot, and neglects and denounces everything good, he is treated that way. If it is a father, his wife and children must not sup with him till he repents."

From, *Times*  
*Phila. Par.*  
 Date, *Jan. 22<sup>d</sup>, 1893*



THE SPIRITUAL  
 A VISIT TO THE TOWN OF EPHRATA, PA.  
 SOLITARY—BY R. WILSON



THE villages of Ephrata and Snow Hill, the one on the banks of the Susquehanna in Lancaster county and the other on the banks of the East Antietam in Franklin county, Pennsylvania, recall the story of the founding, progress and decline of a unique and interesting religious society, perhaps without a parallel in our history. A strange, self-absorbed, self-contained man was the founder of the Spiritual Order of the Solitary at Ephrata, and singular and impressive were the events in which it was his to play a leading part.

Among the early followers of Alexander Mack, founder of the Dunker Church, was a



young German named Conrad Beissel, who had been a Presbyterian, but was converted to Mack's belief. Beissel, born at Eberbach in 1690, was a constant and deep Bible student, mystical in his utterances, and with an inclination for solitude. The Dunkers called themselves First Day Baptists. Beissel, in the course of his scriptural study and contemplation, became convinced that there was an error in the Dunker acceptance of the first day of the week as the Lord's Day, and announced that the proper day was the seventh. This led to great discussion, and many of the members of the Dunker society joined with Beissel in his construction of the Bible on that point. In 1725 Beissel published a pamphlet setting forth his reasons for insisting on the seventh day. The pamphlet was condemned by the First Day Baptists society, and Beissel disappeared.

The first Dunker society established in America had grown rapidly and was prosperous, but the believers in Beissel's theory were dissatisfied and sought everywhere to find the hiding place of the self-exiled leader. More than a year after his disappearance he was discovered living in a rude cave or cell on the banks of the Cocalico creek, in the north-eastern part of Lancaster county. The cell had previously been occupied by an aged hermit named Elimelech, who died there and had been buried by Beissel.

In adopting the life of a hermit Beissel had a recent and notable example in John Kelpius, the hermit of the Wissahickon. Kelpius, born at Denndorf, in Transylvania, had studied divinity at Altorf under John Jacob Fabricius, receiving the degree of magister in 1699. Professional subjects, upon which he wrote a number of Latin treatises, occupied his attention for a time, and then he plunged into the mystical speculations at that time so popular in Germany. He became associated with the Philadelphia League, an association of mystics, whose English leader was Jane Leade, and in 1764, with some forty associates, came to America, bent upon withdrawing entirely from the world, and settled on the banks of the Wissahickon. Here, giving themselves up to study, meditation and prayer, they awaited the coming of the Heavenly Bridegroom. Kelpius bestowed upon his little band the name of the "Society of the Woman in the Wilderness," a name probably borrowed from Revelations, and upon a high bank which skirts the banks of the Wissahickon the cave in which he is said to have spent the last years of his life is still pointed out. Kelpius died in 1708 and after his death his followers gradually resumed the ways of the world. A number, however, for many years continued their hermit life, and a spacious stone building, overlooking the Wissahickon, and which still stands as a reminder of the past, is believed to have been used by them. Kelpius' life and teachings exerted a strong influence on Beissel, and it is set down in the quaint Chronicles of Ephrata that "the same spirit that was astir in Kelpius, of blessed memory, entered into our leader."

Immediately following the discovery of Beissel, his followers left the Dunker community and settled about the cave, occupying contracted and solitary dwellings, in imitation of their recluse apostle. They became an organized church society, retaining all the doctrines of the Dunkers, except that they

and lower adopted the seventh day of the week as the Sabbath and made that belief the principal one. Beissel, being by nature a recluse himself, finally went further with his differences with the parent society and urged upon his followers a life of celibacy and seclusion. He did not enforce this, but as his wishes were looked upon as almost divine authority, they were accepted by many of his society. He formed what was known as the Society of the Solitary, and in 1733 a conventional life was adopted by those



SISTER PAULINE'S BASKET.

who chose to take a vow of celibacy and become members of that society, a monastery having in the meantime been erected on a hill known as Mount Zion. Subsequently separate houses, called the Brethren House and the Sisters' House, were built. The garb of the Capuchin or White Friars was adopted by both the brethren and sisters who entered the convent. Monastic names were given to all who chose the cloister. The title of

Freidsam Gottrecht (Peaceable God-right) was given Beissel. He was usually called Father Friedsam.

The place where this peculiar society obtained its foothold was called Ephrata. It grew rapidly, and in a few years the secular branch of Beissel's community had established one of the most important settlements in the country. They owned a paper mill, a grist mill, an oil mill and a fulling mill. They founded a printing office, the first in the State outside of Philadelphia, and the typography, illuminated and plain, and the binding of the numerous books issued from the Ephrata press—a printing office in the wilderness—are marvels of these arts. The Ephrata imprints are among the rarest and most valuable of all the colonial publications; one especially, the Martyr Book, an enormous quarto of 1,700 pages, bound in heavy boards and brass, being the greatest of all the early specimens of printing in America.





SAAL AND SARON AT EPHRATA.

Like the Dunkers, Beissel's followers recognized the strict and literal translation of the Bible as the only rule of faith, administered apostolic baptism, with triune immersion and the laying on of hands and prayer while the recipient still knelt in the water. They celebrated the Lord's Supper at night, after the close of the Sabbath, which was sunset on the seventh day, at which supper they greeted one another with a kiss and washed each other's feet. Celibacy was held up as a virtue, but marriage was not prohibited, monks and nuns being permitted to leave the monastery if they preferred the married state.

The couvent life of the members of the Solitary Society was of the severest kind. The cells were only twenty inches wide and the ceilings only five feet high. A bench, and a billet of wood for the head, was the couch of the inmate of one of these cells. The corridors were so narrow that two persons could not pass, and if two by chance met, one had to back to the opening of a cell and stand in the niche until the other went by. The fare of the inmates was fruit and vegetables. They ate from wooden plates and drank from wooden goblets. Beissel was a rare musician, and composed all the hymns sung at their gatherings. He trained choirs of women only, and their singing is described by persons who heard and wrote of it as being heavenly in its sweetness. Many manuscript hymns of Beissel's, with the music, are still in existence in old Lancaster county families. In 1740 there were forty male and female inmates of the Ephrata monastery.

In 1768 Conrad Beissel died. The society fell into the control of men who had not his disinterested piety, and in 1777 it began to decline. In a few years jealousies and counter schemes arose. Leading men in the society left it with strong followings and founded similar societies elsewhere. The Ephrata society, in a worldly way, continued to prosper. The principles of Beissel were not departed from, but were not so strictly adhered to. In 1814 the society was incorporated by

the Legislature, by which its affairs were placed in the hands of a board of trustees.

In 1876 trouble arose in the board, and the society broke into two factions, one led by Lorenz Nolde and the other by Timothy Konigsmacher. These factions are still warring in the Pennsylvania courts, and from present appearances the property belonging to the society founded by Conrad Beissel in 1726 will be swept away in court costs and counsel fees. The ancient buildings of the society are still standing, but the membership has dwindled to less than forty, over one-half of whom are women. The last inmate of the Sisters' House died a few years ago, aged 83.



INTERCEDING FOR AN ENEMY.



About the year 1800, Peter Lehman, a descendant of the Amish of Somerset county, visited Ephrata and there acquired a knowledge of the Ephrata church music. Soon after he became pastor of the Seventh Day Baptist Church at Snow Hill, in the southeastern portion of Franklin county, Pennsylvania, now known as the nunnery. He at once introduced the church music there, and began making arrangements to found a religious institution upon the monastical order. At first there were only four inmates, single men and women, who agreed to become members of the society, to work for their board and clothing and to abide by the rules.

The number rapidly increased but at no time exceeded forty. The men tilled the large farm and operated a flouring mill. The women sowed flax, spun flax and wove and made linen and woolen cloth. Implicit obedience was required to all the regulations, both as to the religious services and the secular duties of the institution. The observance of the Seventh Day began with services on Friday evening, and continued all of Saturday, but of course on the First Day or Sunday, ordinary vocations were pursued. Some

of the inmates were exceedingly severe in their devotional exercises, and finally one of them, an extremist, became so radical as to sleep always on a hard bench with a billet of wood for his pillow, ready to be aroused for midnight devotions. He lost his life through too severe punishment of the body in denying himself sufficient food to maintain life.

The present nunnery building at Snow Hill is really a group of buildings erected at different periods. They were built of brick, low and rambling in appearance, with quaint dormer windows rising out of the roof and surmounted by an ancient belfry. The interior consists of a maze of rooms, through which it is almost impossible for a stranger to find his way. The original cloister was built in 1814, the chapel in 1836, the Brother House in 1839 and the Sister House in 1843. There are thirty-three sleeping rooms, many of them of narrow and contracted quarters, and nine sitting rooms.

In the dining room and chapel the brothers and sisters sat at separate tables and in different pews. At twenty minutes before 5 A. M., summer and winter, the bell of the cloister summoned all to their morning devotions in the chapel. Interspersed with the secular duties at the nunnery were classes in history, music and theology, to the study of which all applied themselves diligently, under the administration of Peter Lehman as prior or father. The government at the nunnery was patriarchal, with no written rules or regulations. There were no vows of celibacy taken, yet any who married had to leave the cloister, and the unwritten laws in such and kindred matters were as inviolable as those of any monastery in Europe.

The music at the nunnery was the most peculiar and beautiful feature of the society. The branches here and at Ephrata had fully a thousand hymns and a different tune to each hymn. It is generally supposed that one of the first collections of manuscript music exists at the nunnery. Some of the manuscripts are marvels of beauty and artistic penmanship, the result of many years of toil by the inmates, both in this country and in Europe. The brilliantly illuminated manuscripts would be art treasures to the antiquarian could access be gained to them. The music as rendered by the trained choir after ten or fifteen years of daily study of the art, was a marvel of beauty and sweetness.

It was sung mainly in five parts, viz., counter-tenor, treble, upper bass and lower bass. Some of the brothers and nuns were sufficiently skilled to sing the sixth part. The hymns were all written in a treble tone, or for the female voice. The evening service of song was held in the small, low-roofed chapel, indented in the walls of which are copies in ancient German text, of the Lord's Prayer and other inscriptions, now almost obliterated by the ravages of time. Travelers often come from afar to hear the sweet tones, and, as in the monasteries of the old country, wayfarers always found a refuge there.

Now all is changed at Snow Hill. The marks of decay and ruin are everywhere apparent about the buildings. Of the monastical society only two aged members remain—Obad Snowberger and Elizabeth Ritter, whose long and peaceful possession of this religious home has recently been imperilled by process of law. Of course the secular branch of the Snow Hill society was larger than the monastical, for very few were willing to undergo the lonely life of privation at the nunnery, and the secular members soon spread over all the surrounding country and became prosperous farmers. They still cling rigidly to the observance of the seventh day, and pursue their ordinary vocations on Sunday. They built themselves a church on the nunnery farm, and their annual meetings are held there, to which from many miles around they come in large numbers with their families.

A visit to Ephrata is well worth the time and labor it involves. A half hour's ride by rail from Lancaster brings the visitor to a village differing little in outward respects from the other small towns of Eastern Pennsylvania. In the summer season the Ephrata Mountain Springs, a popular pleasure resort, attracts many visitors, but the followers in the footsteps of Beissel, when he alights in Ephrata, will travel in another direction. A half-mile walk from the railroad station brings one to the old wooden bridge which crosses the Cocalico, and from thence a foot-path, winding to the left past an ancient grist mill, leads to Saal and Saron, the former dwelling places of the monks and nuns of Ephrata.

The shingled walls of these huge structures, now blackened by time and the elements, and their high gable roofs and small windows give them a strange and outlandish appearance. Entering the southernmost building of the group through a low and narrow door, one finds one's self in a dimly-lighted hallway running the entire length of the building. No sound breaks the stillness, and the place seems wholly deserted. On each side of the hallway are rows of other low and narrow doors, with wooden hinges and latches which open on the side into small, plainly furnished rooms, each lighted by two tiny windows, and on the other into cells, ten feet long, five feet wide and seven feet in height, lighted by a single window, where in old times dwelt the monks of the Solitary brethren, sleeping at night on benches with billets of wood for pillows. On the ground floor are also three spacious rooms, each connected with several cells like those just described. These were used, it is said, by brethren who roomed together. The upper stories, reached by dark and narrow stairways, are arranged in much the same way as the ground floor. The loft constitutes the entire fourth floor. This building is the Bethania of old and is occupied at the present time by a few families of Seventh Day Baptists.



At the other end of a small, well-kept meadow stands Saron, or the Sisters' House. In crossing to it, two small dwellings are passed, both now fallen into sad decay, and



FEET WASHING.

one of which, rumor has it, was long occupied by Beissel, the founder of Ephrata and the cloister. In outward appearance Saron bears a close resemblance to its mate, Bethania, but its interior has been greatly altered, probably to meet modern needs and demands. In one of the cells of Saron a huge wicker basket provokes the curiosity of the visitor. It is larger than the door of the cell, and causes one to wonder how it was ever squeezed through so narrow an opening.

As a matter of fact, it was built in the cell by an industrious nun, who labored upon it for weeks only to discover when she had completed it that it could not be got through the door of her cell, and so there it stands a monument to the industry, if not to the foresight of good Sister Pauline. Saron is now the home of a number of families, and of widows and spinsters, all members of the Seventh Day Baptist Church. In one room, devoted to the purpose, are displayed a number of rare and beautiful manuscripts, and a goodly collection of the books printed on the famous press of Ephrata.



THE BROTHER HOUSE.

The specimens of ornamental penmanship shown evidence clearly the skill and adeptness of the pious sisters in this field. Tradition has it that among the most skillful penmen were Sisters Iphigenia and Anastasia. The latter was a Swiss girl, of beautiful face and figure, and a musician of rare gifts. She was long a great favorite with Beissel. When she fell in love with Daniel Scheibly, a young man whom the brethren had "purchased" by paying his passage to America, she decided to leave the society and marry. But when on the day of her marriage she went to take leave of Beissel her resolution failed her, and, bursting into tears, she announced her desire to renew her vows to the society. In the opinion of Beissel her repentance had washed away the stain of her apostasy, and she was thereafter called Anastasia, the "resurrected."

After Bethania and Saron the most interesting relic of Beissel's society is Saal, which from the foundation of Ephrata until the present time has been used as a place of worship. On the ground floor is a large square room, capable of containing about 100 worshippers. Its furniture is of the plainest character. A number of ornamental charts executed in large German type and containing passages of Scripture or bits of original religious poetry, decorate the walls. Above the entrance hangs a tablet on which is inscribed:

The house is entered through this door  
By peaceful souls that dwell within.  
Those that have come will part no more,  
For God protects them here from sin.  
Their bliss is found in forms of love,  
That springs from loving God above.

The room also contains two impressive allegorical pictures, which represent the life and destiny of the inmates of the cloister. The first is intended to represent the narrow and hard way to salvation, the other the three heavens—in one Christ gathering his flock, and the second, a long array of persons in the garb of the Society of the Solitary, and the third, the heavenly throne surrounded by angels and archangels. On the tables in Saal I found a number of old books printed many years ago for the use of the monks and nuns, among them one bearing the title "The Zionitic Incense Hill, or Mount of Myrrh. Germantown. Printed by Christopher Saur, 1739."

This is a collection of hymns, and was the first book printed in German type in America. The manuscript was supplied by the Ephrata brethren and the book was printed for them. After leaving Saal I paid a visit to the graveyard. Above each grave is a simple stone, bearing as a rule only the name of the person buried there. A few, however, of the stones contain memorial notices. One of them reads: "Here rests an outgrowth of the love of God, 'Friedsam,' a Solitary Brother, afterward a leader and religious teacher of the Solitary and the Congregation of Grace in and around Ephrata, born in Eberbach in the Palatinate, called Conrad Beissel, fell asleep July 6th, 1768, in the fifty-second year of his spiritual life, but the seventy-second year and fourth month of his natural life." The stone above the grave of Beissel's successor bears this epitaph: "Here lies buried Peter Miller, born in the Oberamt Lautern, Palatinate, came as reform minister to America in 1730, was baptized into the congregation of Ephrata in 1735, and called Brother Jaabez; was afterwards their teacher to his end. Fell asleep September 11th, 1796."





OLD STILE AT EPHRATA.

I will close my account of the Society of the Solitary with a story of revolutionary times, which I borrow from an early writer on Beissel and his people:

A person by the name of Michael Widman, a staunch member of the Dunker Church, had conceived a spiteful feeling against Miller (Beissel's successor in the leadership) because he had renounced the Dunker creed to join the Ephrata brotherhood. When abusive language failed to ruffle Miller's temper, Widman went so far as to spit in his face without provoking the saintly prior. It is said that he acted as spy to the British, an offense that when he fell into the hands of the Americans brought him under sentence of death. When Peter Miller heard that the life of his former assailant was in jeopardy, he went to General Washington for a remittance of the death penalty. The general remarked that the state of public affairs demanded the severest measures against spies and traitors, "otherwise" he added, "I should cheerfully release your friend." "Friend," replied Miller, "he is the only enemy I have," and thereupon related the indignities he had suffered from the man for whose life he is now pleading. So shining an instance of forgiveness made a deep impression on Washington and the pardon was granted. Miller with several of his brethren arrived upon the ground where the gallows was erected just in time to announce the general's act of grace and to save the wretched Widman from an ignominious death.

From,

*Sum*  
*Manheim Pa.*

Date, *Jan. 26* 1893

## A CHURCH WITH A HISTORY.

LOCATED NEAR MILTON GROVE.

Said to be One of Oldest in the State—A Cemetery Association That Owns the Site and Will Preserve the Graves of Many Distinguished Departed Dead.

Editor J. R. Missemmer, of the Steelton Advocate, in last week's issue of his paper, gives the following interesting account of an old land mark, which is located a short distance from this place, at Milton Grove, in Mt. Joy township. The place is familiar to some of our readers. His description is given below:

The writer was forcibly reminded of the antiquity and significance of the old Moravian church, near Milton Grove Lancaster county, upon a recent visit to the place, at the attendance of a funeral. This church is with possibly one or two exceptions the oldest in the state. Within its sacred and hallowed walls the writer attended many a service in years gone by. Columns might be written of it that would doubtless be very interesting reading for the majority of readers, but for the present the subject must be passed over very rapidly. A few years ago the graveyard adjoining the church was converted into a regularly organized cemetery.

In the northwestern end of Lancaster Co., contiguous to the converging point of that with the counties of Dauphin and Lebanon, and adjacent to the hamlet of Milton Grove, several of the most prominent men in that locality, feasted the advisability of forming a new cemetery to be known as the Milton Grove Cemetery association. It was unanimously resolved to locate it adjoining the old Moravian burial ground on a hill where the land slopes gently to the north. The corporation which is now chartered will spare no expense to make it attractive. In summer time, it has already become



special place of interest, and from its high and imposing elevation a most delightful scene is afforded of fine farm buildings and undulating landscape stretching out before you in one grand and beautiful panorama.

Notice was given in the Court of Common Pleas for the county of Lancaster, that an application would be made to said court or a law judge thereof, on Monday the 20th day of April 1891, under the "Corporation Act of 1874," and the supplement thereto, for the charter of an intended corporation to be called the Milton Grove Cemetery, the character and object being similar to those which govern the purpose of this act.

The decree of court was granted in the said court of Common Pleas on the 21st of April 1891, duly signed by the Hon. J. Livingston Pres. Judge and attested by Lewis S. Hartman, Prothonotary with the number of directors of said corporation fixed at eight, and were as follows. —Eli L. Grosh, John Gantz, Samuel C. Myers, John W. Nauman, Henry Flory, B. F. Diffenderfer and A. S. Rider.

The amount of capital stock is \$600 divided into 120 shares of par value of \$5.00 each. The entire amount of stock had been already subscribed before the charter was granted, The first meeting of the Board of Directors took place in Milton Grove on April 24th 1891, and elected the following officers, viz. Pres. B. L. Diffenderfer; Secretary, Frank B. Grosh; Treasurer, S C Myers; Janitor, Jac. Springer. At the least election the same board and officers were re-elected.

The old Moravian graveyard which now includes a part of this Cemetery, contains the mortal remains of some of Pennsylvania's earliest pioneers. This section of the burial ground is laid off in two divisions--those buried on the south side of the old and original avenue leading from the former main entrance were members and descendants of the church, and the remains interred on the opposite side were those of people belonging to other sects. To persons who are fond of poring over relics of other days, this section of the cemetery can not fail to afford food for deep reflection. On the graves of all who were members of this church are sand or marble tombstones, which without distinction, lie flat on the grave, illustrating the old adage "De th

Among the persons who were previous to Revolutionary time and whose names appear upon the grave stones are many of the ancestors of the best families of Lancaster, Dauphin and Lebanon counties.

From, *News*  
*Lancaster Pa.*  
Date, *Jan 30<sup>th</sup> 1893*

## THE OLD STONE CHURCH

For Nearly a Century and a Quarter the  
Home of St. Mary's Congregation.

A ONCE FAMILIAR LANDMARK.

Its Erection Was the Work of the  
Members of the Church and  
Men and Women Labored  
on Its Walls.



SIDE VIEW.

In 1742 Father William Wapeler was stationed permanently at Lancaster, although as early as 1734 the Catholics in this section were visited by itinerant Jesuits, who were stationed at Conewago and stopped here on their way to Goshenhoppen and Philadelphia, As soon as Father Wapeler secured ground in Lancaster he began the erection of a log chapel, which served the Catholics until in 1760, when it when it perished by sacriligious hands, and the stone structure, of which we present a picture above, was then began and was finished in 1762.



The old log chapel was destroyed by fire on the night of December 15, 1760, and in the following issue (Dec. 20) of the *Pennsylvania Gazette*, published in Philadelphia, appeared the following notice of reward:

"**TWENTY POUNDS REWARD:** Whereas, the Roman Chapel in the borough of Lancaster was last night entirely burnt down to the ground, and it is with great reason apprehended that the said Chapel was wilfully set on fire by some ill-minded person, this is therefore to give notice that whoever shall discover the person or persons who have been guilty thereof shall (immediately on conviction of the offender or offenders) receive from the subscribers the above reward.

JOHN HOPSON,  
ROBERT THOMPSON,  
BERNARD HUBLEY.

LANCASTER, Dec. 16, 1760."

The Catholics immediately began the erection of a church on the site of the old one. It was of stone and was really the work of the congregation, as tradition tells us that the men gathered the stones from the farmers in the country round about and brought them to the spot, while the women mixed the mortar for those who laid the stone. So well was the work done that this relic of Colonial days withstood the elements until in 1881, when it was torn down, and an old familiar landmark in Lancaster's church history thus passed from sight but not from memory.

In 1758 Father Wapeler was succeeded by Father Ferdinand Farmer. He remained here for some time and to him the city of New York is indebted for the organization of the first Catholic church and congregation in that city.

The three early missions in Pennsylvania—Goshenhoppen, Conewago, Lancaster—were in part sustained by the pious legacy of an English Catholic, Sir John James, whose will was attacked; but as the secret of his trusts was preserved, the poor Catholics of this State were not deprived of his charitable aid. At that day it was the custom for Catholics who came fasting in order to partake of the Sacrament of Holy Eucharist to take their noon day meal with the missionary, and the distance they had to go to reach the nearest chapel showed the propriety of this patriarchal custom.

From 1762 to 1785 we find located at Lancaster Fathers Steinmyer, Schneider,

Pellentz, Elling, Helbron, Frombach and Geissler. Rev. Luke Geissler, a short sketch of whom appeared in last Friday's *MORNING NEWS*, found 700 souls in this place, and he was succeeded by Rev. John Baptiste Causse, who was one of the founders of Franklin College, a sketch of whom by S. M. Sener, appeared in *Christian Culture*.

After Causse's time there were located here up to 1800 Fathers Mongrand, Janin, Brosius, Cerfoumont, Rossiter, Stafford, Erntzen, and De Barth. Rev. Louis De Barth was born at Munster in 1774 and was ordained to the priesthood about 1792. Scarcely was he ordained before the French Revolution drove him from France and even from Munster, and he sought a refuge in this country. He came to Lancaster about 1794. He displayed admirable zeal on the mission

and in 1802 had as an assistant Michael Egan, an Irish Franciscan, who had arrived in this country but a time before. Rev. Egan was sent to Philadelphia and became its first Bishop. Rev. Charles Helbron, who was here, was recalled to Europe as Superior General of the Society of Jesus, and became one of the martyrs of the French Revolution.

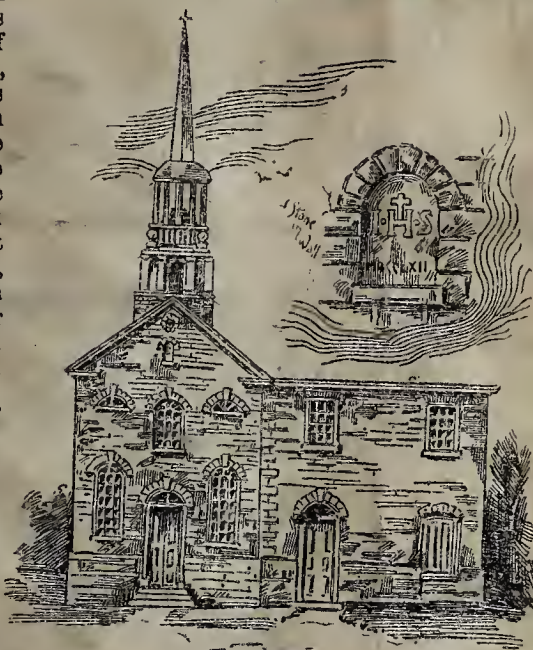
Rev. Wilhelm Elling, who was stationed here, was a restless, discontented man and complained bitterly of the parishioners at Lancaster, declaring that the people did very little for the church and that the church and house were much cut off from the people. He left in 1793 and went to New York. Others of the early clergy did not represent the mission at Lancaster as being so barren. Mr. Dilhet, who had seen alike the churches of Europe and the rough churches of America, describes our old St. Ignace as being "very fine" and the priest as being "elegant and agreeable," with a garden attached.

Rev. De Barth was a brother of General De Walbach, (which name, Walbach, was the family name of the reverend gentleman) and was a relative of the Harberger family of this city.

During the year 1804 there was a priest stationed here named Francis Fitzsimmons, who had come from Europe to Canada and then here.

The congregation here was at that time in a turbulent condition and Rev. Deme-

trius Gallitzin, when he visited here, wrote to Bishop Carroll that he had found "an unhappy misunderstanding," and that a "division had taken place in the congregation" and concluded by writing as follows: "With regard to Mr. Fitzsimmons' sermon on Candlemas, it appears evident that the utmost necessity compelled him to make money part of his subject, though I own if he had been acquainted with the people of the town, prudence would have suggested some other means—he was in America, not in Ireland. In short



FRONT VIEW.



appears that there was a scheme laid to insult him and to have him removed by your lordship. The good Catholics are unanimous in believing him to be pious and humble and zealous. He never will be happy here, though, as the High Dutch party, headed by John Risdell, (who is the richest) is absolutely against him, and their prejudices cannot be removed. Send him to me at my settlement, (in the Allegheny's) in order that he may assist me."

Father Fitzsimmons was sent to the mission in the Allegheny mountains, but in a year returned to Europe again with Lord Selkirk, with whom he had come over, and died there.

John Risdell died here December 6, 1834, and of him it was written that "his hand was ever open in the cause of religion." Father Egan, afterwards Philadelphia's first Bishop, wrote to Dr. Carroll under date of Lancaster, February 10, 1803, and speaks of him with great praise, as did also Father Achille Guidee, who in his biographical notice of Father de Cloriviere, says: "The return of John Risdell to the faith was a precious conquest for religion, to which he rendered important service, especially in Lancaster and Philadelphia."

After Father Fitzsimmons there were located here Fathers Beschter, Stoecker, O'Connor, Byrne, Schenfelder, and Holland. Rev. John Joseph Holland waited upon Robert Thompson, when he became stricken with the yellow fever, and after Thompson's death, contracted the same disease and died on September 29, 1823 and is interred in St. Mary's cemetery on the New Holland pike, having been removed years ago from the graveyard which surrounded the old stone church. The newspapers of the day speak of him as having been an "able and faithful instructor" and say that "society in general" had "lost an active and valuable member."

Rev. John J. Holland was succeeded by Rev. Bernard Keenan, of sainted memory, who had come to this country with Bishop Conwell in 1820. Father Keenan worshipped in the old stone church from that period on until in 1852, when the present church edifice was erected. He often recalled reminiscences of days in winter when he had celebrated mass in the old church, frequently warming his hands over a charcoal brazier. Later a stove was put in the church and then it became more comfortable. When the old stone church was built it remained until about 1805 before a steeple was built on it. The steeple remained as part of the structure until 1868, when it was removed as it had become unsafe.

Father Keenan was born in

county Tyrone, Ireland, and was early designed by his parents to the clerical profession. He began the study of the classics in the seminaries of his neighborhood, and as soon as he was qualified, entered the College of Dungannon, where he remained as a student for four years. He was then

engaged as a teacher in the institution, and was thus occupied for the next seven years, having been the first Catholic who had been known to be employed as a teacher in the Protestant college of Dungannon. Having made up his mind to leave his native home, he proposed going to France; but as the Right Reverend Bishop Conwell was then on his way to London to be consecrated Bishop of Philadelphia, he accompanied him to Liverpool, where he remained until the Bishop returned, and thence sailed with him to the United States. They landed at Baltimore on the 21st of November, 1820, and from thence they proceeded to Philadelphia, where he was ordained a priest, having been the first priest ever ordained in the Philadelphia diocese. Shortly after his ordination he went to Mount St. Mary's college, near Emmettsburg, Md, where he remained until the death of the Rev. J. J. Holland, of St. Mary's church, this city, in the fall of 1823. During the period he spent at Emmettsburg he assisted in giving instructions to young men pursuing their studies, for which his superior linguistic attainments amply fitted him. Before leaving Ireland he had taught for a time in a gentleman's family.

He died in 1877 at the advanced age of ninety-seven years, being at the time the oldest priest in America. One trait in his character which endeared him to all classes, both Catholics and Protestants, and which displayed itself in all his actions and language, "was his charity, which lies at the basis of all true religion. Bigotry with him never found any countenance. In his discourses, the doctrines of his dissenting brethren were never maligned or impugned."

At the time of Father Keenan's death Rev. J. C. Hickey remained in charge until succeeded by Rev. Dr. P. J. McCullagh, the present rector, whose labors are too well known to require repetition on this short sketch.



From, *Times*  
*Phila. Pa.*  
Date, *Feb. 12, 1893*



JAMES BUCHANAN.

## BUCHANAN'S OLD HOME

THE ROMANTIC SPOT WHERE THE  
PRESIDENT WAS BORN.

### A MEMORIAL NOW PROPOSED

Mr. Cessna's Bill to Buy the Site of the Old  
Trading Place at North Mountain and  
Erect a Monument to the Pennsylvania  
President.

If the bill introduced by Representative John Cessna, appropriating \$5,000 to purchase the site of the birthplace of President Buchanan and erect a monument thereon, passes the Legislature it will secure the consummation of a wish often expressed by the near friends and admirers of Pennsylvania's only President. Mr. Cessna has a deep personal interest in this memorial enterprise. Though now and for many years a Republican leader, he was before the war a member of the then dominant party, and it was at the personal solicitation of Mr. Buchanan that in 1856 he went to the National Democratic Convention in Cincinnati and helped to nominate him for the Presidency. The veteran politician says of the spot which he is now endeavoring to have appropriately marked:

"When I was a young man I passed the spot every time I went from my home to the Marshall College at Mercersburg, which was afterwards merged with the Franklin College at Lancaster, and removed to that city. President Buchanan and my father-in-law, the late Daniel Schaeffer, of Mercersburg, were old cronies, and many times have I seen Buchanan at Mr. Schaeffer's home. There is nothing left of the Buchanan homestead but the ruins of the chimney and some means should be taken to preserve it. The bill which I have introduced is favored by Democrats and Republicans alike of Franklin county, and one of its most enthusiastic supporters is Congressman Thad M. Mahon, of Chambersburg."

The out-of-the-way location of this historic spot makes it unfamiliar even to the seeker after such things, and in his native State and in the county of his birth there are but comparatively few who have visited it. No one who has stood on the site of the old frontier trading post, however, is likely to soon forget

its inspiring and picturesque surroundings, and the chance to be President, which every schoolboy is told is his, will not seem such an unreal thing to him who has gazed on the lowly cottage in which James Buchanan first saw the light.

Stony Batter is the expressive if not poetic name given to the place where the elder James Buchanan, the President's father, made his first American home. The Tuscarora Mountain makes the entire western border of Franklin county and the Kittatinny or North Mountain runs closely parallel to it. Near the southwestern corner of the county there is an abrupt break in the North Mountain forming one of the numerous "gaps" familiar in the Pennsylvania ranges. This one is known as Cove Gap, and its peculiarity is a cross spur of the Tuscarora range called Cove Mountain and forming the southern boundary to a natural cul de sac, in which is a cleared space of about two acres, occupying what seems from the inside like a great circular basin with no apparent outlet.

As a matter of fact Stony Batter lies just off one of the famous turnpikes which antedated the railroad and superseded the packhorse trail, which was the highway of the day when the trading post was one of the country's most flourishing institutions.

Leaving the turnpike which at Cove Gap leads up over the mountains and into Fulton county, where the turnpike is still the most modern means of travel, the would-be pilgrim to Stony Batter plunges along over a road whose strongest characteristic is its picturesqueness, not to say roughness. On the right towers up the rugged Kittatinny and along the left flows a rippling and gurgling trout stream darkened by the shade of towering pines and chestnut trees.

A half mile of this brings the traveler into the open clearing, where in the latter years of the Revolution a trader named John Tom established a post. After making a clearing Trader Tom erected two rude log cabins. One of these he used as a dwelling while the other sheltered his stock of merchandise. This wild and at first thought ineligible site had several advantages as subsequent events proved though their discoverer did not profit by them as he should have done. The beautiful little stream which still flows through the clearing furnished an abundant water





BUCHANAN'S BIRTHPLACE.

supply for the pack-horses while a clear spring which bubbled up then as it does now from the foot of the mountain met all household needs in the same direction.

The post was only three miles from the important frontier settlement of "Squire Smith's Town," since renamed Mercersburg, in honor of the famous soldier. From this post large numbers of pack-horses were loaded with the products which they carried to the still more remote settlements on the other side of the Alleghenies, and in busy times as many as one hundred animals at a time stood there receiving their loads of iron, salt and dry goods, which they carried out over the "Packer's Path," still discernible, and beyond the mountains to barter for the Monongahela whisky, which was about the only product of civilization then obtainable in "the West."

Two distilleries near the birthplace render it unnecessary at the present day to make such long pilgrimages for stimulants. Trader Tom's business grew, and consequently, when one day, a sturdy young Irishman, appeared at his door in search of a job, he was soon installed as assistant. This was James Buchanan, then late of County Donegal, Ireland, and in his 23d year, who had come over in 1783, and after a visit to his uncle in York county, began to look about for himself. He was competent, faithful and economical. The trader under the influence of prosperity became dissolute and financial disaster finally overwhelmed him, and compelled him in 1788 to sell the post, which the young Irishman purchased. As the President in an autobiographical sketch says:

"My father was a man of practical judgment and of great industry and perseverance. He had received a good English education and had that knowledge of mankind which prevented him from ever being deceived in his business. With these qualifi-

cations, with the faculty of obtaining goods on credit at Baltimore at that early date, and with the advantage of his position, it being one of very few spots where the people of the western counties came with pack horses loaded with wheat to purchase and carry home salt and other necessities, his circumstances soon improved. He bought the Dunwoodie farm for £1,500 in 1794 and had previously purchased the property on which he resided at Cove Gap."

Having firmly established himself in business, Trader Buchanan's next step was marriage. He found a wife in the person of Elizabeth Spoer, the daughter of a farmer, and remarkable, considering her few advantages, for her superior intellect, as well as for her piety and capability in household affairs.

On the 23d of April, 1791, in the little cabin which formed the Buchanan homestead, James Buchanan, the future President, was born. Of the years which he passed in that wild spot little is recorded, as his father removed to the town of Mercersburg when the lad was only 5 years old, but it is told by a personal friend of the President, who himself related the story, that it was the custom of his parents to hang a bell about his neck to prevent his being lost amid the rocks and thickets when he played outdoors.

Stony Batter is as wild to-day as it ever was. It has long since passed out of the family's possession, and even the cottage has been removed. Like the Buchanans, it went to Mercersburg. The person who bought it about sixty years ago saw in it possibilities of revenue which it did not possess while it stood on its original site, and, carefully numbering all the logs and pieces, took it down and re-erected it in the town, where it still stands in a fair state of preservation, thanks to its annual coating of whitewash. The old cabin is only a story and a half high and twenty feet square.

father of Buchanan died at Mercers-



burg in 1821 and was buried beside other sturdy settlers of that region in the ancient Waddell graveyard near that place. Some years later Mrs. Buchanan died in Westmoreland county, but was taken back and laid by the side of her husband in the peaceful old burying ground in the beautiful Cumberland valley.

From, *New Era*  
*Lancaster Pa.*  
 Date, *Mar. 18<sup>th</sup> 1893.*

## LOCAL HISTORY.

### A VERY INTERESTING DOCUMENT.

How the Early German - Settlers in the Eastern End of the County Wanted a School and How They Appealed to the Legislature for Assistance.

We are indebted to the courtesy of Dr. W. H. Egle, the distinguished historian and at present State Librarian, for a sight of the document which will be found below. It is of more than local interest and throws light upon a very important and much mooted question. It has been long held in certain quarters that the German element in Pennsylvania prior to the present century was not only itself ignorant, but an enemy of schools and education, which it opposed in every possible way. There can be no greater mistake than this. It has been disproved scores of times and modern research has accumulated mountains of proof that in no portion of the Thirteen Colonies was education more carefully cultivated or the general intelligence greater. Wherever a Lutheran or German Reformed church was built, a school-house stood near it. The third subscription library in the State was established by Germans in Lancaster, as early as 1759. The entire history of the Germans in the State of Pennsylvania is one of the material and intellectual development of the Province.

But we now return to our venerable document which tells its own story; here it is:

"To the Honorable, the Representatives of the Freemen of the Commonwealth of Pennsylvania in General Assembly met.

The petition of the Subscribers, Freemen and Inhabitants of the Lower part of Lancaster County Respectfully Showeth:

That the establishment of public Schools and Seminaries of Learning has ever been considered by every well regulated Government a very great and important object of public utility. That in

a Commonwealth like ours, every good Man, in our humble opinion, ought to be well acquainted with the principles of the Constitution and Government under which he lives, and enjoys those Blessings secured through the Smiles of Heaven to us by the American Independence. That the Education of Youth (as we humbly apprehend) will be the most effectual means to inculcate and preserve inviolate our inestimable privileges as Freemen, purchased at so much Blood and Treasure, and secure to the Community at all Times useful Men. Deeply impressed with these Sentiments, as well by a love we bear to our Country and our posterity, as animated by that Liberal declaration of our Excellent Constitution, where in the Frame of Government it is declared "That a School or Schools shall be established in each County by the Legislature for the convenient Instruction of Youth" &c., We, your petitioners, Freemen and Inhabitants of the Townships of Co-calico, Brecknock, Carnervan, Salsberry, and Earl, in the County aforesaid, humbly beg leave to represent and Show to your Hon'l House, That there is no such School established in this extensive, populous and wealthy County of Lancaster, as recommended by the Constitution, And that tho' there were one established, either in the Borough of Lancaster, or in the middle or upper part of the said County, it would afford but little Benefit to your petitioners residing in the Lower part, and Composing a district of the same. Should it be alleged from our Local Situation and distance from the Borough of Lancaster, where we acknowledge that private Schools are kept to the great advantage of its Inhabitants, That the Education of our Children may be obtained there, We have to observe that the Borough would afford an opportunity for the most wealthy among us only, in as much as boarding and Lodging could not be obtained there but at a high rate. Whereas, on the other hand, it would tend greatly to promote Education in this end of the County, where a School erected under the Care of able Masters and under the direction of Judicious Teachers incorporated at the most Central part of the aforementioned Townships, at or near a small Village, within the Township of Earl, which place, from its pleasant, high and remarkably healthy situation, is acknowledged on all hands to be the fittest place for the accommodation of Youth and where all the necessaries of Life, Boarding and Lodging, may be had at a much cheaper rate than in populous Cities and Towns, and where few of the Neighboring Scholars would be above Ten Miles distant from their parents' abode.

"YOUR PETITIONERS beg Leave to observe, That the aforesaid Townships are much inhabited by Germans, who are desirous to have their Children instructed in the English Language, as We of the English Nation also are to have our Children instructed in the German Language



Because both Languages appear to us in this Country essential to the Man of Business, and for almost every profession and calling. But that we Labor under many Inconveniences for want of able Masters, because a few Neighbors who join in setting up a private School, and sometimes at great expense, yet cannot expect to employ a capable Master; neither as it frequently happens, are employers capable enough to Judge of the Capacity of such Masters, many of whom that pretend to Teach School are totally destitute of all Grammatical Knowledge, from whence experience has Taught of late to believe, that Teachers, particularly in English, have Introduced dialects foreign to the purity of that Tongue. We might here intimate and point out many other reasons as motives for our present application.

"Suffice it to say, that we will only appeal to the personal Knowledge of every Member of your Hon'l Body. That your petitioners had it first in Contemplation to set on foot a Subscription to raise a sum of money, and make no doubt we would have met with desired Success and encouragement from generous and Liberal Subscribers, and a Suitable Lot of Ground to Build a School-house and Tenament for a Master or Masters thereon, were it not for the many and great difficulties and embarrassments which all private undertakings on all occasions have to encounter; on the other hand we are well assured of very great success in our design, if honored and supported with the patronage or Sanction of Legislative Authority.

"WHEREFORE, your petitioners humbly pray that your Hon'l House may be pleased to grant your petitioners Leave to bring in a Bill to be enacted into a Law and to Incorporate such a Number of Men Inhabitants aforesaid and other Townships Trustees of a public School to be erected at the place aforesaid, as shall be thought by your petitioners to be useful and become generous Subscribers for the Laudable purpose aforesaid.

"That until measures can be devised and adopted effectually to support public Schools throughout the State, We most earnestly entreat that our prayer (Which cannot be a public Burden) may receive the favourable reception of the Legislature.

"That tho' we are fully sensible that the present escigencies are such as will not for the present admite of any pecuniary support from the public, Yet with all due Submission to the Hon'l House, We would suggest, That a small sum of Money could be granted for the support of Masters or for and toward the Building of a School House, and the same arising out of certain Fines within the County, such as of Tippling housekeepers and other Transgressors of Law, &c., and so much thereof be appropriated for the use aforesaid as the wisdom of the Hon'l House shall think fit to direct and appoint.

"And Your Petitioners as in duty Bound Shall ever pray, &c.

John Kintzer,	Thomas Kettara,
Michael Kinzer,	George Behner,
Benjamin Lessler,	George Longason,
James Watson,	George Stein,
Philip Freitenstein,	Baltzer Zelteneich,
Henry Kintzer,	Michael Kuhn,
Daniel Gern,	Fred Seeger,
George Reims,	John Luther,
John Amor,	James McConnall,
Hugh Thompson,	Henry Marklev,
Bernard Mentzer,	Peter Kaker,
Jacob Henderver, Jr.	Joseph Williamson,
John Smith,	Henry Ichroth,
John Stein,	John Sheibley,
John Diller,	Earl Miller,
Isaac Diller,	John Davis,
Wm. Perlitz,	Michael Brubaker,
Jacob Urtassen,	Peter Baker,
Isaac Corsum,	Robert Good,
John Hertzell, S. M.,	Alexander Martin,
Philip Sprecher,	Robert Wallace,
John Smith,	Peter Diller,
Ludwig Wolfand,	Nicholas Yundt,
James Thompson,	Jacob uk,
Robert Smith,	Zaccheus Piersal,
Joseph Jenkins,	David Dillender,
James Galt,	Jonathan Roland,
Thomas Astbourn,	Alexander Wilson,
Daniel Ciesr,	Gustav Grim,
James Amor,	John Jenkins, Jr.,
Alexander McIlvain,	John Zell,
Henry Hambricht,	Jacob Fox,
Joseph Cler,	John Huston,
William Phillips,	Mathias Shirk,
Thos. Davis,	Henry Short,
Zaccheus Davis,	David Cowan,
John Norton,	T. Barclay, S. M.,
Philip Sprecher,	John Lees,
Adam Weber,	John Jenkin,
Christian Lessle,	Isaac Jenkins.
James Marten,	

It is worthy of mention that fourteen of the above names are written in German script. Not one man made his mark; all knew how to write. The capital letters S. M. attached to two of the names evidently mean School Master, as the writing in both cases is unusually good.

On the back of this petition is the following endorsement: "The petition of divers Inhabitants of the lower part of the Fourth district of Lancaster County, praying for leave to bring in a Bill to be enacted into a Law to Incorporate such a Number of Men as would become Liberal Subscribers for the purpose of erecting a public School in Earl Township, if Supported by the Hon'l Legislature by their act.

"Read 1 time Feby. 22, 1785.

"Read 2 time March 4, 1785, and referred to Lancaster Members."

Here our document ends. Naturally enough the reader will wish to know the result of this effort of the early citizens in the East End to secure a good school. We have carefully searched the Minutes of the General Assembly for light on the subject. We found that the memorandum endorsement spoke truly. On Tuesday, February 22, 1785, during the morning session of the House, the petition was presented and ordered to lie on the table. On March 4 it was read a second time and referred to the Lancaster members as a Committee. They were Edward Hand, Adam Hubley, Alexander Lowery, Samuel J. Atlee, Emanuel Carpenter, Joseph Work and Abraham Scott. On March 25, the Committee made a report, which was ordered to be laid on the table. No further mention is



made of it and doubtless, as a facetious friend at our elbow suggests, it must be lying on the table still, where the House put it.

But it must not be supposed these earnest men gave up their project because they got no appropriation nor encouragement from the Legislature. They were men who knew how to help themselves. Instead of sitting down and wasting their time in idle lamentations, they went to work. In the following year, 1786, they sent around two subscription papers, one in German and the other in English. One hundred and thirty-three men put down their names. The money raised was £109,10.9. But some had no money and were anxious to give what they had. They gave what they could. Logs, stone, sand, lime, boards and all kinds of building material were contributed. Others, who had neither money nor material, gave their labor. They dug out the cellar and did other work, all of which with the names of the donors are carefully recorded in the minute book which is still in existence. Rules were prepared for the government of the school. On the 26th day of December, 1787, the school house was dedicated. There was a big time. The whole population turned out—the church congregations, the contributors, the scholars, the whole community, in fact, to the number of 700, who marched in procession from the parsonage to the school house. It was the most remarkable event in the school history of Pennsylvania, if not of the whole country. Schools were taught in that log college, thirty-five by forty feet, and two stories high, down to 1857, when the property was sold, the money invested and to this day the interest on the same supports a school several months every year, in addition to the regular school term. The present generation in Earl township is enjoying the benefit of the self-sacrifice and enlightened liberality of their forefathers.

From, *Examiner*  
*Lancaster Pa.*

Date, *May 16", 1893,*

#### VALUED WAR RELICS.

A Complete Record of the Old Union Guards of This City—An Interesting Diary.

Mr. Strickler R. Everts, the well-known electrician of this city, is the possessor of a set of books which are highly valued by him as relics of the late war, and he can feel justly proud of them, as they are the result of his own labors while taking an active part in the defense of his country. They consist of a roll book of the Union

Guards, organized in this city April 20, 1861, containing the signatures of each of the 107 members written when they volunteered their services; the minute book of the organization, a book containing a full list of the guards detailed by Mr. Everts while orderly sergeant, and a book with the hospital record kept by him while steward, to which position he was appointed after being disabled in battle. The Guards entered the State service June 4, 1861, becoming Company B, First Regiment Pennsylvania Reserves. They were mustered into United States service on July 26 of the same year and served with credit through the war. Over half of their members were killed in battle, and of the remainder only a few survive. The records have been of great value to the Pension Department on several occasions, and the officials pronounced them the most complete they ever saw.

In addition to the above, Mr. Everts has the most complete diary the writer has ever seen. It covers a period from 1864 up to the present time, and the actions of the owner, important happenings and weather of each day are fully recorded. This represents a wonderful amount of work and also a big store of information.

From, *Record*  
*Phila. Pa.*  
Date, *June 18", 1893.*

## THE FEAST OF THE ROSES

To-Day's Poetic Ceremony at Manheim in Lancaster.

## THE STORY OF BARON STIEGEL

A Romantic Chapter in the History of Pennsylvania—A Rental of One Red Rose, and How it Will Be Paid To-Day.

Lancaster, Pa., June 17.  
The quaint old town of Manheim, located in the very heart of the fruitful Chiques Valley, or "Chickies," as the post office authorities have recently decided it shall be called, is to-day in a ferment of excitement. Tomorrow will be a day of days for the sturdy townfolk and for all the country round about. It is the day of the



"Feast of Roses," and coupled with this event there is going to be the presentation and dedication of a fountain to the biggest church in the borough. And the dual celebration is to be in honor of Mannheim's founder, a man whose name is still held in reverence by the two or three thousand inhabitants of the borough—Baron Henry William Stiegel, the projector of the first glass factory on this side of the Atlantic, the public-spirited citizen who lived to benefit his fellow-men, and who died practically a pauper after having undergone the indignity of imprisonment in a Philadelphia jail for debt, pursued by relentless creditors whom he had befriended in the time of his prosperity.

The "Feast of Roses"—a poetical but most appropriate designation of a memorial unique in its conception, admirable in its purpose and inspiring the good people of Mannheim with the feeling of loyal devotion to the man who sleeps in a quiet churchyard over in Berks County, where his grave is ever garnished with the floral token he loved so well, the red rose of Lancaster.

#### AMERICA'S FIRST STOVE MAKER.

It is almost a century and a half since Henry William Stiegel, a German baron of a noble race, left his home in Mannheim, Germany, for the new world, in search of adventure, with his active mind filled with projects for the building up of great industries in this El Dorado of wealth, evidently so inviting to his youthful nature and vigorous enterprise. He wooed and won a Philadelphia maiden, Elizabeth Holtzin, married her, and in the Quaker City was born November 5, 1756, their first child, Barbara. The next year found him in Lancaster County, where he purchased and operated a furnace at Elizabeth, which he named in honor of his wife, and where he gained fame and acquired wealth in the manufacture of wood stoves, being the only man in the country who knew the process of casting such stoves. From far and near the aristocratic ironmaster was flooded with orders for his wonderful contrivance, and some of these old stoves are said to be still in existence in the Eastern portion of Pennsylvania. They bear the inscription:

"Baron Stiegel ist der mann  
Der die ofen giesen kann."

Some of Mannheim's local historians, notably Dr. J. H. Sieling, Squire J. B. Stroh and Editor John M. Ensminger, have in their possession time-worn and authentic documents that tell of the splendor in which the rich baron maintained an establishment near his iron works, as well as at Philadelphia, where he made his home during the greater part of the year.

#### THE FOUNDING OF MANHEIM.

It was in 1762 that Baron Stiegel, in the midst of his profitable iron industry, purchased the tract of land which now comprises the town of Mannheim. There were only two houses there then. Stiegel, who was a surveyor of no mean ability, laid out the town he was about to found precisely on the model of his native Mannheim in Germany, and it is said that to-day the town where tomorrow the memory of its founder is to be so fittingly honored by the "Feast of the Roses" does not differ topographically from the birthplace of the baron

in his beloved Germany. Under the indomitable energy of the ironmaster the new town quickly grew. The house which Baron Stiegel himself built for his own use still stands at the corner of East High street and Market square and is one of the most substantial-looking buildings in the town, looking well able to stand the ravages of another century and a quarter.

#### WASHINGTON AND THE BARON.

In 1769 and 1770 Baron Stiegel was considered the richest man in Eastern Pennsylvania, outside of the Penns, and it was in the latter year that George Washington, who had met the baron at his Philadelphia home and formed an attachment for him, accompanied the wealthy manufacturer to his residence at Elizabeth Furnace and remained in the baronial mansion over night. The record of this visit is sacredly preserved among the local archives.

#### STIEGEL'S MONEY TROUBLES.

But now financial embarrassments began to threaten the public-spirited man who had done so much to improve the moral and material welfare of Mannheim and surrounding places. The disturbances in financial and business circles that proved the harbingers of the war of independence gradually undermined the industries which Baron Stiegel had so laboriously built up, and in 1772, after a brave struggle, he was forced to succumb to the flood of debts that poured in upon him, and, unable to meet his engagements, he was finally imprisoned at Philadelphia. Most of the false friends whom he had aided in his years of opulence deserted him in his time of trouble, and it was not until Christmas Eve, 1774, that, through the efforts of a few who remained faithful to him, he gained his freedom. Although bereft of his great wealth, Stiegel was enabled by money advanced by friends to start up his furnace at Elizabeth, and for a while he prospered in a small degree, but when the war of the revolution broke out he sustained another blow by the confiscation of a considerable amount of property belonging to creditors, who were suspected of being British loyalists. Stiegel's own fidelity to the cause of the colonists was for a time questioned, though of course his noble devotion throughout the struggle is part of revolutionary history.

#### STIEGEL AS A BULLET MAKER.

However, in 1777, General Washington, whose friendship for Stiegel had never faltered, was the means of securing work for the impoverished baron, and for a year the latter was employed in the manufacture of bullets and other ammunition for the patriot army. During this temporary prosperity he devoted himself to paying off debts, and when the final crash that left him penniless came, in 1778, by the cessation of Government orders, it is said every claim against him had been paid.

The rest of Baron Stiegel's life was a constant and heroic struggle against poverty and distress, and he earned a scanty living by teaching and preaching in the northern section of Lancaster and in Berks County until his death in 1783. His ashes have since reposed in an obscure grave in the Heidelberg Ceme-



tery, near Robesonia, in Berks County.

#### THE FEAST OF ROSES.

To-morrow's "Feast of Roses" will commemorate one act of the Baron's useful and unselfish life that the people of Manheim, and especially the members of Zion's Lutheran Church have cause to hold in grateful remembrance. It was in 1772 that Stiegel executed a deed, the original of which is to-day in possession of John M. Emsnagle, the editor of the "Manheim Sentinel," a trustee of Zion's Lutheran Church and the secretary of the Church Council. The time-stained parchment, signed with the names of Henry William Stiegel and Elizabeth, his wife, conveys to the trustees of the congregation a tract of land covering several acres as a site for a church building. The consideration exacted was "five shillings and an annual rental of one red rose in the month of June, when the same shall be lawfully demanded." Only twice was this modest rental demanded, the generous Baron's financial misfortunes following soon after his valuable gift. On the land then deeded to Zion's people now stands a handsome structure, which was rebuilt in 1891, and one of the most beautiful and unique features of the interior decoration is a stained-glass window over the pulpit, bearing the symbol of a red rose, in commemoration of Baron Stiegel.

The "Feast of the Roses" will have a special significance from the fact that Mrs. Boyer, of Harrisburg, a great-granddaughter of Baron Stiegel, will be present to receive at the hands of the pastor, Rev. J. H. Merges, of Philadelphia, a red rose in payment of the rent stipulated by the donor of the ground. Congressman Marriott Brosius will deliver the oration, and after the ceremonies a splendid fountain, the gift of Stiegel Castle, Knights of the Golden Eagle, will be dedicated.

From, *Examiner*

*Lancaster Pa.*

Date, *July 1<sup>st</sup> 1893.*

#### A Relic of the Late War.

At a meeting of George H. Thomas Post, No. 84, G. A. R., held on Friday evening, Adjutant Hurst read a letter from a gentleman from Crowder's Creek, N. C., stating that he had in his possession a small pocket Testament, which he picked up on a Southern battlefield. The name of "Joe McLain, Co. B, First Regiment, Pennsylvania Infantry, Lancaster, Pa.," is written on the fly leaf. In another part of the book the name is spelled "McClain;" a silk necktie, thread and needle case were found with the Testament. The purpose of the letter was to find something out about the relatives of Joe McLain, so that the articles can be restored to them.

From, *Record*

*Lititz Pa.*

Date, *July 28<sup>th</sup> 1893.*

#### An Historical Building.

The old one story stone structure adjoining W. H. Euck's dwelling on Main street was razed to the ground this week and its site will be occupied by a more modernized two-story structure. This building was erected probably a hundred or more years ago by Joseph Sturgis, great-grandfather of Henry and James Sturgis, for the purpose of pottery making. The town was then a strictly Moravian settlement and for some cause Sturgis was expelled from the town. The next occupant of the building was our townsman Prof. Van Vleck's great-grandfather, who made hats in it, and his successor in the place was Geo. T. Greider's father, George having been born in the house attached to the shop. Later the late Prof. John Beck's father moved into it, and still later Prof. John Beck and family occupied it and lived there for many years, and it will be remembered died there.

Such is a brief history of one of our first Moravian houses in Lititz.

From, *News*

*West Chester Pa.*

Date, *Aug. 1<sup>st</sup> 1893.*

#### AN HISTORIC GRAVE.

One That Is Being Cared for in Lancaster County.

The efforts that are now being made to put "The Old Welsh Graveyard," in Lancaster, in a slightly condition, have again brought to the attention of the public one of the most notable burial grounds of the State, a place in which are interred the remains of men who were once known to fame. The cemetery is in East Earl township, on the road leading from Terre Hill to Martindale, and but a mile from the latter place. For a hundred and fifty years it has borne the name of "The Old Welsh Graveyard." In 1725 Welsh colonists, who had established themselves in what is now called Chester county, crossed the Welsh Mountain and spread themselves



through the fertile Conestoga Valley, and in this graveyard they laid their first dead. Here is the last resting place of General Henry Hambright, a gallant officer of the war of the Revolution, and here, too, lies Thomas Edwards, one of the eight Justices of the Peace who were appointed when Lancaster county was organized, in 1729. These Justices in those days exercised the functions of a Judge, and, acting collectively, held Courts of Judicature. Here is the grave of one of the first County Commissioners, Lachens Davis, and that of Isaac Davis, the first local preacher licensed in America. Men are buried here who helped to shape the destinies of the State when it first became a State, but their fame died with them. The descendants of these early settlers still live, however, and the effort to properly preserve this burying place is receiving the proper support.

From, *Times*  
*Phila. Pa.*  
 Date, *Aug. 6" 1893,*



THE SISTERS' HOUSE.

# The Ephrata Sisterhood

THE HISTORY OF THE ORDER OF SPIRITUAL VIRGINS AND  
 ROSES OF SARON.

e most picturesque landmark in Penn-  
 in history, and around which cluster  
 weird and romantic legends, is the  
 que buildings known as the  
 ata, in Lan

the present day there remain but three of  
 the larger buildings—Bethania, the Brother  
 House, Saron and the Saal or Prayer Hall,  
 which a hundred and fifty years ago was  
 built to shelter the "Order of Spiritual Vir-





A CORNER OF THE SPINNING ROOM.

gins," or "Roses of Saron" as was called the female branch of the theosophical community which flourished for so many years on the banks of the romantic Cocalico.

During the past week the old community has been prominently recalled by the death at an advanced age, of Miss Sara Bauman, commonly known as Sister Sara, an old Sabbath keeper, who for many years had made her home in one of the narrow cells of the old convent, whose funeral was described in *THE TIMES*.

Early in the year 1732 Conrad Beissel, then the leader and preacher of the German Sabbatarian congregation in the Conestoga Valley, in Lancaster county, at the close of an eloquent sermon on the "Comforting State of God's Kingdom," to the great surprise of his hearers, handed the New Testament to the appointed elders, telling them that that alone should be their guide and law, and closed the service by resigning his position as minister to the congregation. Beissel's reason for his abrupt action was to live the life of an anchorite in the wilderness. To accomplish his desire he journeyed to the upper end of Lancaster county and settled beside a spring of water on the banks of the Cocalico creek, where old Ephrata now stands.

Beissel, however, was not left to enjoy his solitude, as he was continually opportunely by members of his late congregation to return to his former charge. The sequence of the matter was that on September 4, 1732, he again presided at a general love feast of the Conestoga congregation, where, after a final admonition to be faithful and keep the Sabbath (Seventh day) and other ordinances of Scripture, he reiterated his determination to retire to the forest and live in solitude.

During the winter of the same year 1732-3, three of his late followers came to the Cocal-

ico and built a log cabin so as to be near the spiritual leader; they were soon followed by two women of the congregation, Anna and Maria Eicher, who clamored for permission to pass their time in seclusion and silent contemplation and receive further spiritual instruction from their former leader. This proposition by the two women did not meet with favor from the brethren, but as all attempts to dissuade them from their resolve failed the brethren after a long consultation concluded that the hand of Providence was in the matter, and such being the case they had no right to object, so they erected a log cabin on the opposite side of the stream for the exclusive use of the two women. This house was completed and occupied in May, 1733, and formed the nucleus of the Ephrata Sisterhood.

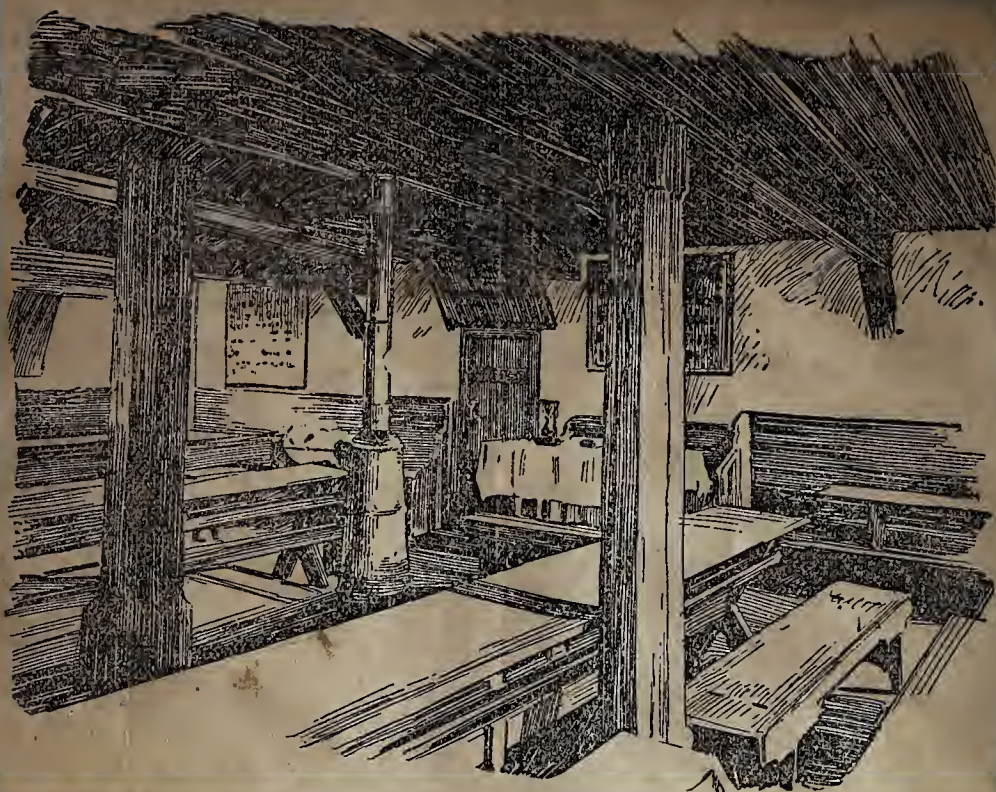
The two sisters when questioned as to their course were wont to answer that they merely followed in the footsteps and the examples set by Saint Paula of old.

During the next year accessions to their number, both male and female, came rapidly from the various settlements in Chester, Lancaster and Philadelphia counties, until the settlement assumed quite respectable proportions, when the community became known as the "Camp of the Solitary."

As the community continued to increase it was soon found that a large house of worship was a necessity. For this purpose a large structure, known as "Kedar," was built on the hill, which, in addition to the large chapel or saal, with the necessary offices for the proper celebration of the love feasts, contained a number of small cells for the use of the ascetics after the manner and custom of the primitive Greek Church. Three of these cells on the upper floor were assigned to four single sisters—Bernice, Jael, Sinclética and Abigail. They were known as the order of Spiritual Virgins.

Four single brethren, Agonious, Theonis, Just and Amos, were similarly quartered in the lower story, an arrangement which





INTERIOR OF THE CHAPEL.

led to much gossip, as the two sexes held their hours of prayer and midnight vigils jointly in the chapel of the building. Consequently arrangements were made to build a separate building for the Theosophical Brethren, who henceforth were known as the Zionitic Brotherhood. Upon the completion of the new building Kedron was turned over to the uses of the Spiritual Virgins.

Numerous accessions, both male and female, from the German settlements in Pennsylvania and New Jersey, soon filled both houses. The result of this growth was that early in 1740 the solitary mode of life was exchanged for a monastic one and a distinct-

ive habit, similar to the Capuchines, was adopted.

Shortly afterwards the sisterhood was solemnly consecrated by Father Friedsam (Conrad Beissel), in the Saal of Kedron, after the manner of the primitive church. On this occasion the tonsure was cut by Friedsam.

In the winter of 1740-41 the building now known as the Saal of the Sister House was built as a church for the congregation at large, all of the community buildings thus far being built on the hill north of the present buildings. A year later the present sister house was built adjoining the Saal. When completed it was known as Hebron and intended for married couples and widows. This arrangement lasted for but a short time, when both structures were handed over to the sisterhood. The interior of Hebron was altered according to the requirements of the sisterhood as it is at present.

After the alterations and renovation were completed, the buildings were rededicated with much ceremony July 13, 1745. On this occasion the name of the larger house was changed to Saron, and the sisterhood was reorganized and henceforth became known as the "Roses of Saron." This was based upon the mystical interpretation of the second chapter of the Song of Solomon. At the midnight vigils, in the presence of the Theosophical Brotherhood of Zion all sisters again dedicated themselves to the Heavenly Bridegroom and took the vow of allegiance and obedience to their spiritual mother and superintendent, Mother Maria, one of the two sisters who first followed Beissel to the Calico. The black habit was also exchanged for the white habit, which was of unbleached flax in summer and natural wool in winter.



THE CHAPEL DOOR.

After the reorganization the sisters were divided into seven classes, each class having





THE SAAL OR PRAYER HOUSE.

its own special duties. The arrangement of Saron was such that several cells or "kammers" opened out on a common room which contained a fireplace. Each of these larger apartments was used by the respective class for their own special purposes. One was the spinning room, a picture of which is here reproduced, another was the writing room, then there was a singing room, basket room and sewing room. Each class was under a sub-inspector who was responsible only to the Mother Superior.

The day was divided into regular periods for devotion and work. Two periods of three hours each were all that was allotted for sleep or rest out of the twenty-four. The first period of sleep commenced at 9 P. M. As the bell tolled midnight the vigils were held in the Saal, after which the second period for sleep from 1 to 4 A. M. was granted. The couch of the inmates consisted of a plain poplar plank, with a wooden block for a pillow. The rest of the day was spent in work and devotion. But one regular meal was served—the midday repast. Such was the austere life of these early enthusiasts.

The sisterhood did not enter into many of the mystical or theosophical speculations of the Brotherhood of Zion, except that the "Theosophical Epistles" of Beissel were read to them at the general services. Many of the Ephrata hymns, however, emanated from the sisterhood.

The career of the first superintendent of the Sisterhood reads like a romance. A few years after her installation a quarrel broke out between Friedsam and the Prior of the Brotherhood. Sister Maria took sides with the latter, who was eventually expelled, after which she was deposed by Friedsam and succeeded by Sister Eugenia. The former Prioress then retired to a cell in the southwest corner of Saron, where she lived a life of piety as a simple Sister. She died at the age of 74, December 24, 1784.

It is not within the scope of this paper to follow up the career of the various members of the Sisterhood, nor repeat the weird legends and romances which cluster around the ancient houses.

The brightest period of the communal life in history and which is of chief interest at the present day is their action during the trying period of the revolution from 1777, when the large cloisters and halls on the hill were taken after the battle of Brandywine by the American authorities as army hospitals until the close of the war.

The Sisterhood of Saron at once devoted their time to ameliorating the sufferings of the wounded soldiers. Nor did they shrink from their duty when the dread typhus fever broke out. Hundreds of patriots were nursed into convalescence, others, many, many of them rest on the top of Zion Hill whose last moments were soothed by these devoted religious enthusiasts. How many of the sisters lost their lives by their devotion in humanity's cause is not known, as the death records between 1773 and 1782 are missing. How dreadful were the ravages of disease in that period may be surmised when it is known that after the surrender of the buildings they had to be burned and destroyed.

During the Revolution the lower part of Saron was used for convalescents, while the Saal and adjacent kitchen was used as a refectory for the soldiers.

The new condition of affairs brought about by the Revolution, together with the increase of settlers in the vicinity and the large amount of travel on the highways which intersect the old cloister grounds, all tended against a continuation of the peculiar institution on the Cocalico. Most of the original members were then all well up in years. New applicants were few, and on account of age and physical disability undesirable. Thus the monastic branch of the Ephrata Community



actually fell into decay. Most of the old sisters, notwithstanding their austere mode of life, lived a good old age and went gradually to meet that Spiritual Bridegroom as described in the mystical inscriptions on the walls of the Saal.

The last complete entry in the manuscript chronicle of the sisterhood is in the trembling hand writing of Sister Lucia, and sets forth that Sister Meloniga died September 19, 1813, her age 87 years, 6 months. Below this entry the old sister, the last of the "Roses of Saron" and Order of Spiritual Virgins of Ephrata," wrote:

Sister Lucia—Died in the year 18—

The record was never completed. Tradition, however tells us that Lucia died in the same year, 1813, at the advanced age of four-score and ten.

After the death of the members of the Monastic orders, application was made to the Legislature in 1813 by the secular members of the community to incorporate them into a body corporate, to be known as the "German Religious Society of Seventh-day Baptists of Ephrata." The act was approved February 21, 1814, since which time the property has been in charge of a Board of Trustees, the local congregation worshipping every Sabbath or Seventh-day in the old Sister Saal, which is still in its original condition, there having been no changes made since its dedication in 1741. The engrossed inscriptions of mystical import, the work of the "Schreib-Stube" of the Kloster, are still upon the wall, although now rapidly going into decay, the same altar table, benches and tables are also still in use. The Sisterhood of Ephrata will long be remembered by the exquisite specimens of their penmanship, both text and music, which form the choicest literary gems in some of our great public and private libraries.

JULIUS F. SACHSE.

From, *Intelligencer*  
*LANCASTER PA.*  
Date, *Aug 25<sup>th</sup> 1893*

## A DEMOCRATIC SOCIETY.

SOMETHING ABOUT ONE THAT FLOURISHED  
A QUARTER OF A CENTURY AGO.

It Had a Library, and One of Its Books  
Turns Up—A Lecture Course In  
Which Were Prominent Speakers.

A bit of entertaining local Democratic history was brought to light a few days ago when Fred. S. Pyfer, in searching through an old private library, discovered a book "The Letters of Junius," which was marked by a neatly printed slip on the inside of the cover as the "Property of the Young Men's Democratic association, presented by A. J. Hughes."

Inquiry among the Democrats who were prominent in local politics twenty-five years ago elicited the information that this organization had a very active existence during and for some time after the war. It seems to have had its origin in the Democratic Central club, which was merely a campaign organization that flourished in the autumn of 1863, when Judge Woodward was the Democratic candidate for governor of the state. It is interesting to the Democracy of to-day to read the list of officers of the Young Men's Democratic association in 1864. They were: President, Edward McGovern; vice presidents, Dr. Samuel Welohans, Thomas J. Wentz, Alexander Patton, William A. Morton; principal secretary, A. E. Carpenter; assistant secretaries, George W. Kendrick, Joseph K. Bauman; corresponding secretary, Abram Shank; financial secretary, C. R. Coleman; treasurer, A. Z. Ringwalt; executive committee, Alfred Sanderson, A. J. Steinman, H. R. Fahnestock, Dr. Samuel Welchans, E. Schaeffer Metzger, C. R. Coleman, Abram Shank, Edw. McGovern; finance committee, Charles Bauman, Wm. H. Shober, Geo. W. Kendrick; janitor, John Henry.

### THE CHANGES OF TIME

What a flood of recollections the mere recital of these names must bring to the Democrat whose memory extends back to a generation ago. Death has played sad havoc in the ranks of those who bore the burden of the day and its heats in the time when with many the terms Democrat and "Copperhead" were regarded as one and the same.

It is observed that the Young Men's Democratic association of those days had a strong literary bent, as is evidenced by their arrangement for a course of lectures. The first of the series was delivered in Fulton hall, on March 3, 1864, the rooms of the association on the second floor of the Hirsh building in Centre Square not being large enough for the crowded audience. The speaker was Hon. Samuel Sunset Cox, who then represented the Columbus, Ohio, district in Congress, and his subject was the "Lessons of history as to civil wars." It is described to have been a scathing review of the Lincoln administration, and "Bashaw" Ben. Butler's performance in New Orleans came in for vehement excoriations.

Hon. Daniel W. Voorhees, of Indiana, was slated for the next lecture before this ambitious young body, but his place seems to have been supplied by Wm. C. Gould, editor of the Logan, Ohio, *Sentinel*, who spoke of the necessity at that particular time of earnest and vigilant Democratic societies. On May 10, 1864, Hon. James Brooks, the editor of the New York *Express*, lectured on the subject "Throwing African dust in American eyes to enslave white men." The temper of the times is well illustrated in the



theme chosen. Next in the course came a lecture by George Northrop, esq., of Philadelphia, who discussed the rather broad topic "How a free people lose their liberties." The character of the subject matter and the prominence of the speakers indicate that this organization of the young Democracy of Lancaster enjoyed a high measure of favor in the councils of the party.

On June 23, 1864, A. J. Steinman, the present senior editor of the INTELLIGENCER, became president of the association, and he injected into it much of the fiery untamed Democracy which was ever one of its chief characteristics. From that time forward this political body took charge of all the speech-making and ratifications of the local Democracy, and its rooms became the meeting place and starting point for all the ward work in the campaigns.

#### THE DOORS OPEN.

There was no exclusiveness about this company of fellow political workers. The doors were wide open to all who chose to enter. We find it gravely stated in the INTELLIGENCER of September 14, 1864, that the "hall of the association is open every evening and every Democrat and conservative is cordially invited to visit the same where they may enroll themselves as campaign members of the association without the payment of any dues."

This association seems to have had general charge of the great McClellan ratification meeting on September 17, 1864, which was described to have been the largest public gathering held in Lancaster up to that time. It was held in Franklin's grove, on North Duke street, that fashionable thoroughfare of to-day being from Lemon street northward barren of dwellings. The advertisement of the meeting contained this quaint specimen of political exhortation:

Come from your farms, your workshops and your offices and let there be such a rally as will strike terror to the despotic administration of Abraham Lincoln and his minions.

"Come as the winds come  
When forests are rended;  
Come as the waves come  
When navies are stranded."

#### A BAND OF THEIR OWN.

Nor did this spirited aggregation of young Democrats fall behind their brethren of to-day in their devotion to music. They possessed a band of their own, which was under the leadership of Prof. George Ellinger, who had been for two years a band-master in the army of the Potomac. In all the reports of the political gatherings of that time, we find this musical body came in for a large share of appreciative public consideration.

Those were halcyon days for the Lancaster Democracy, when the city was always sure for the party. Politics was more akin to religion in the earnestness with which it was followed and the stub-

bornness with which the partisans maintained their convictions. A notable feature of the meeting of Oct. 13, 1864, was the receipt by the president of the association of an anonymous letter which had been postmarked Lancaster, and which contained an enclosure of \$20, directed to the Y. M. D. A. It was easy to imagine the enthusiasm with which this announcement was received by these intrepid young political warriors.

Little can be ascertained concerning the library, which was certainly a feature of their organization. Whatever books were gathered have long been widely scattered. It would be well if there are any more books hereabouts that were once the property of this association, to place them on the shelves of the library of the present Young Men's

Democratic society, which assuredly is the rightful heir of the political effects of its ambitious ancestor, whose career of success has been here briefly described.

From,

*Times*  
*Lancaster Pa.*

Date,

*Aug 27 1893*



# Sister Anastasia

A ROMANCE OF THE EPHRATA CLOISTER TOLD FROM THE  
OLD CHRONICLE BY JULIUS F. SACHSE.

Among the almost numberless legends, romances and spook stories current in former years among the Pennsylvania Germans in Eastern Pennsylvania none are of greater interest than those which cluster around the old Kloster buildings of the Ephrata Community, on the banks of the Cocalico, in Lancaster county.

This is not to be wondered at when it is taken into consideration that here the former theosophists, who founded the community, for over half a century practiced the rites of the Rosecrucians of old. Their peculiar white garb, with long gown and hood, the midnight vigils, nocturnal processions, the sweet music peculiar to the community, the solemn services of the pediluvium, the frequent love-feasts participated in by both sexes, and the weird open air meetings after nightfall in the graveyard under the wide-spreading oaks, together with the unique buildings, with their small windows and sharp gables, around which the moonlight still throws such ghostly and fantastic shadows, then the God's Acre of the community, formerly known as the Valley of Achor, separated from the highway by merely a low stone wall, exposing to the view of the passer-by the moss-grown tomb-stones with their mystical inscriptions—all were conducive to excite the fear and imagination of the young and superstitious. Gradually many of the current blood-curdling stories took a definite shape and were thus handed down from generation to generation.

Some of these early legends, however, have a foundation of fact and truth, as was shown by the lately-discovered manuscript records of the sisterhood which formerly inhabited Saron, with its attendant saal. This record, written in the severe Monkish German of the seventeenth century assumed by the community, gives a pretty clear account of the life of the sisterhood in the cloister, with occasional reference to the bickerings, jealousies and hearthurnings indigenous to all semi-monastic institutions.

Amongst a mass of other matter is found a somewhat full account of a romance of the cloister, this is nothing less than the elopement of a sister with one of Philadelphia's distinguished merchants of the last century, an ancestor of some of Philadelphia's best known citizens.

The chronicle, shorn of the severe style of the manuscript, relates that among the first to join the community of Ephrata then known as the "Camp of the Solitary," was a respectable Swiss family of means who had left their home in the Canton of Basle to avoid religious persecutions. This party consisted of Hans Jacob Thoma, his wife, one and two daughters. The youngest, Anna,

then a young girl not quite 20 years of age. The father of the family dying shortly after his arrival, Anna, who was a girl of good physique, accomplished and endowed with fine natural gifts, at the institution of the Order of Spiritual Virgins by Father Friedsam and Gottrecht (Conrad Beisel) in the Saal of Kedron, the sister convent which formerly stood on the hill north of present settlement, was one of the maidens who knelt before the altar, took the vow of perpetual virginity, and allowed her flowing locks to be cut off and her head shaved, on which occasion she took the name Tabea.

Sister Tabea was a fine vocalist and at the introduction of the peculiar Ephrata music she led the sisters' choir, and after the removal to the Convent Saron she had charge of the transcription of the various scores, many of the hymns being set to six and seven parts. Some of her manuscript scores excite the admiration of musicians even to the present day.

The old chronicle informs us that while in charge of the singing school she spent many sleepless nights in copying and arranging the various tunes for the choirs of the two orders.

Sister Tabea in one particular differed from the other sisters, as, notwithstanding the austere mode of life adopted by the sisterhood, the frugal fare, hard work and midnight vigils, her flesh would not mortify. She kept her comely form and sprightly disposition, and, being ever ready to minister to the sick and needy of the secular congregation, became a universal favorite. On this account she was nicknamed by her envious companions the "Court Cavalier."

During the period ranging from 1740 to 1745 while the Ephrata Community was under the rule of the Eckerling brothers, the establishment was not only a religious centre, but it became one of the most flourishing commercial centres of the State. A printing press was established, the first in America to print in two languages; a type foundry and paper mill built, oil, saw and grist mills operated, large orchards set out and other commercial ventures, extending even to Europe, entered upon. One of the customs of the Prior Onesimus (Eckerling) was when a ship of German immigrants came to Philadelphia to occasionally purchase such Germans as were held in bondage for passage money. On one occasion there was a comely Swiss youth among the party which was brought to Ephrata—one Daniel Scheibly.

It was not long before Daniel and Tabea, being both young and from the same part of Switzerland, met and—loved. The upshot of the matter was that they resolved to marry. Consequently Tabea notified the superintendent, Father Friedsam, of her resolve to cast off the yoke of the spiritual bridegroom, purchase the freedom of Daniel, and then together enter into the bonds of matrimony. This announcement caused much commotion among the two solitary orders of Ephrata. However Tabea remained true to her resolve.



At last the day of the nuptials came and were to take place in the large prayer hall on Zion Hill, in the presence of both orders at the midnight vigils. The bride appeared in the dress of a matron, having discarded the habit of the order. As the couple stepped forward during the singing of a seven-part choral, "Gott Ein Horschier Aller Heyden," which she herself had arranged, Tabea suddenly threw herself at the feet of the superintendent, begged his forgiveness and asked to be again received into the sisterhood. On receiving forgiveness the bridegroom was at once dismissed and the penitent sister returned to her "kammer" in Saron.

The *Chronicon Ephretense*, in commenting on this episode, states: "To atone for the scandal she had caused she shed many tears of fervent repentance, by which she washed off the stain from her habit; wherefore also her name Tabea was changed to Anastasia, which means one risen from the dead."

Sister Anastasia, as she was now known, soon again fell into her old duties in school room and music class, and for twenty-five years was one of the most devout and best-known sisters of Saron. Whenever pilgrimages were made to other parts of the country, or revivals held, Sister Anastasia was always a prominent participant; whenever a call for help came from the sick or needy in the vicinity Anastasia was always the first to respond, and by her cheerful demeanor and pious bearing did much to dispel the surrounding gloom and misery.

It was not intended, however, that she should end her days a sister in the "kam-mers" of Saron.

On the evening of Monday, the 12th of August, 1771, a heavy gig, such as was used by the gentry of that day, drawn by two strong horses, drew up at the roadside inn at the intersection of the Conestoga road with that leading from Columbia to Reading, about half a mile east of the cloister grounds. A portly man, past the middle age, with strong German features, alighted, and was cordially greeted by Widman, the tavern-keeper. The men knew each other and at once entered into an earnest conversation. In a few minutes orders were given by the tavern-keeper to take out and attend to the horses and run the gig into the barn out of sight.



SISTER ANASTASIA.  
From an Old Portrait.

The two men then entered the house by side door, avoiding the crowd of loungers on the porch and bar room, supper being served to the strangers in a private room, who seemed to shun the presence of all but the tavern-keeper.

Widman, the host of the Ephrata Tavern, was a German of the Reformed faith, who had been in the country for many years previous to the time of writing, having first settled in the Tulpehocken country, but afterwards came to Cocalico and bought out the tavern. There was nothing in common between Widman and the Mystic Community beyond the creek; in fact, he was the pronounced enemy to everything pertaining to the cloister or the Sabbath-keepers on the Cocalico, and would at any time enter into any scheme which would reflect in any way against the monastic branch of the settlement.

This latter propensity of the inn-keeper was evidently well known to the visitor, who, during supper, made several propositions into which the tavern-keeper entered in hearty accord.

The scene now shifts once more to the cloister grounds. As the convent bell tolled forth the hour of midnight the lights were seen to flit in both the brother and sister houses as the inmates wended their way to their respective chapels for midnight vigils. In the saal of the sisterhood the usual order was observed, first a hymn was sung in praise of the Lamb that keeps guard over His roses and lilies, then a theological lecture was read, silent prayer followed and the vigils ended with a recessional led by Sister Anastasia. The theme was to the spiritual bridegroom, and never had Anastasia's voice sounded clearer or sweeter than that night in the old saal. As the hour ended the sisters in single file passed through the narrow door into Saron, every seventh one carrying a lighted candle. As the melody of the recessional died away after being dismissed by the Princess Eugenia, the inmates quickly retired to their couches of plank and pillows formed of blocks of wood. It was not many minutes after the cloister bell struck one that both the large buildings were once more dark and silent.

While this scene of pious devotion was taking place in the Saal of Saron the muffled figure of a man might have been seen standing outside of Saron well in the shadow of the old bake-house. It was the stranger who dismounted, at the Ephrata Tavern six hours before. In the lane, skirting the graveyard and leading to the paper mill, under the shadow of the forest trees, stood the gig with the two horses, the lines held by Widman, the tavern-keeper. The lonely watcher in the shadow of the cloister saw the lights gradually extinguished. Waiting a while for the inmates to get settled, he then carefully wended his way to the back entrance of the old sister house, and gazed wistfully toward the door. At last his patience was rewarded. The door, creaking on its wooden hinges, was carefully opened, and a female in the well-known garb of the sisterhood emerged. Two words only were spoken: "Johann"—"Anna."

Quickly ascending the few steps the stranger threw a large cloak around the female figure, keeping within the shadow of the high building the stile was soon reached, and the hurried to where the gig was in wait. Widman quickly gave place to the poor stranger, after seeing that his companion was well seated, gave the rein to the horse. After fording the Cocalico under the auspices of the tavern-keeper, the la-





THE WISTAR HOUSE, GERMANTOWN.

the horses and the pair sped quickly past the tavern and up the mountain towards Coventry in Chester county.

Even before the pair were well up the mountain the shrill notes of Saron's alarm bell were heard on the still night air, followed almost immediately by the sonorous tones of the bell on the brother house.

Widman, who had wended his way leisurely toward his home, at the first stroke of the bell turned and looked towards the cloister. As the clamor increased and parties with rushlights were seen hurrying to and fro he stroked his beard and laughed as if well satisfied with his part of the plot.

At the cloister the alarm had been given that a sister was missing. This, of course, brought the brotherhood to the rescue. A thorough search of the grounds was made, but no trace of the missing one was found.

In the morning at early matins all were in their respective places except Sister Anastasia, who for thirty years had led the choir of Saron.

In the meantime the fleeing couple were speeding towards Coventry, where the first stop should be made to rest the horses and where the cloister habit was exchanged for the ordinary garb of the Philadelphia Quakers. The rest of the journey was uneventful. It lay from Coventry across the Schuylkill ford about where Pottstown now stands, thence by regular stages on the Philadelphia road to Germantown, where the pair stopped before one of the most palatial houses on the main street. The stranger, who proved to be the master of the house, was received with the greatest marks of respect, as was also his companion, the late religious recluse of Saron.

Reader, would you know the sequel of this episode in the history of the old Ephrata cloister? If so, seek the records of the old German Reformed Church, of Philadelphia, which for many years stood on Race street, below Fourth. There in the Church Book you will find recorded under date of Thursday, August 29, 1771, the marriage of Johannes Wuster (Wistar), merchant, of Germantown, to Anna Thoma, spinster, of Ephrata.

From, *Gazette*  
*York Pa.*  
Date, *Sept. 22<sup>nd</sup> 1893.*

#### Historical Gavel.

Miss Lillian Evans, of Columbia, regent of Donegal chapter, Daughters of America, is having made a gavel from wood of great historical interest, which she will present to Chicago chapter of the above order.

The wood was cut from an oak tree standing in front of the old Donegal church at Donegal, near the home of the late Simon Cameron. It was under this tree one Sunday morning in the spring of 1777 that the male members of the congregation, having been called from worship by a messenger who announced that Gen. Howe and the British army were about to invade Pennsylvania, swore to stand by the Declaration of Independence and to fight for the independence of the Colonies.

From, *News*  
*Lancaster Pa.*  
Date, *Sept. 22<sup>nd</sup> 1893.*

#### A SKETCH OF THE CHURCH.

For Upwards of a Century and A-Half It  
Has Prospered in Lancaster.  
The establishment of the Lutheran



church in this city began about the year 1730, and the first religious teacher was Rev. John Christian Schultz. A few years later the congregation numbered about 149 communicants. The first regular pastor of Trinity was Rev. John Caspar Stoever, who came there in pursuance of a call of the members on November 17, 1736, and continued his pastorate until in 1739. After that date there appears to have been no regularly established pastor for some years, with the exception of the period between 1745-6, when a Rev. L. T. Nyberg was pastor. During his pastorate the church was in a turmoil and trouble, and he finally went over to the Moravian faith, becoming a pastor of the Moravian church in this city.

After Nyberg's departure the church for a while was ministered to by Rev. Henry Melchior Muhlenberg, but on account of too wide a field of labors he appointed Rev. John Frederick Handschuh as the regular pastor in 1748, he, however, resigning in 1751 on account of failing health, when Rev. John Siegfried Gerock became pastor, the congregation numbering 243 communicants.

Under his care the congregation rapidly increased in numbers and the old church building became too small to accommodate them all, and it was therefore resolved early in 1761 by the congregation that a new church should be built. Accordingly the lot upon which the present edifice stands was purchased and the pastor, Rev. Gerock, and a committee consisting of Adam Simon Kuhn, Bernhard Hubley and Frederick Jayser began the task of erecting the building, the cornerstone of which was laid on May 18, 1761, the Synod being present at the time. The sermon on the occasion was delivered by Rev. Dr. Muhlenberg from the 60th chapter of Isaiah.

On May 4, 1765, the building was solemnly consecrated to the worship of the Triune God. With the exception of the tower, the vestibules under it, the pulpit recess and the removal of the principal door from the centre of the church on the Duke street side to the southwest corner, the walls of Old Trinity are the same to day as when formally consecrated in 1765. The pulpit stood on the east side of the church directly opposite the central door and the aisles were paved with brick. At that time males and females occupied different pews and children were placed under the special guardianship of the sexton. Infants were baptized in church, the administration of the Lord's Supper in private houses was the exception and not the rule. Marriage ceremonies were performed after three public proclamations in church of the intended marriage, and it was customary to bury the dead on the day after death. There were no stoves in the early days of church going.

Pastor Gerock left in 1767 and during

the interval of the next two years Rev. Dr. Muhlenberg often filled the pulpit until in 1769, when Rev. J. H. C. Helmuth came and labored ten years, being succeeded by the scientific Dr. Gotthilf Henry Ernest Muhlenberg, who died here after a faithful pastorate of thirty-five years. Then came the noble-minded Rev. Dr. C. L. F. Endress, who also died here after a pastorate of twelve years. He was succeeded by the Rev. Dr. John C. Baker, of sainted memory, followed by Rev. Dr. G. F. Krotel, now of New York city.

Dr. Krotel was succeeded by Rev. Drs. Conrad, Laird, Greenwald and Rev. C. L. Fry, the present pastor, all of whom are well-known and whose indefatigable labors require no extended notice.

Public worship a century ago was conducted in Trinity church the same as to-day, according to liturgical forms, the festivals of the ecclesiastical calendar being observed and the pastors wearing the clerical robe.

Rev. G. H. E. Muhlenberg was one of the celebrated botanists of this country and was honored by a visit from the celebrated Humboldt, who called him the Linnæus of America. He left in manuscript a work entitled *Flora Lancastriensis*, from which most of the knowledge of the rich and varied indigenous flora of the county has been obtained.

In 1785 the congregation decided to erect a steeple or tower to their church, and the foundation walls, seven feet thick and in places seventeen feet deep, were raised and covered before the winter set in. In the spring of 1786 the work of building the tower was carried on to a height of eighty-six feet, at a cost of £1,100, when work ceased and was not resumed until in 1792, when the Synod met here. The work of building the steeple was not finished until in 1794, when the four wooden figures representing the Evangelists were put in place and the bell, large enough to hold ninety-five gallons, was swung in it. On December 8, 1794, the painting of the steeple was finished. The steeple is 195 feet high and cost £2,370; 17s; 2d.

#### TWO GOVERNORS BURIED HERE.

While the Supreme Executive Council of Pennsylvania was in session in Lancaster, its president, His Excellency, Thomas Wharton, departed this life on May 23, 1778. The Supreme Council attended his burial on the day following, the interment being made in a double coffin in front of the old pulpit. The fact of his interment was forgotten by the members of the church until in 1853, when the coffin was uncovered, but nothing in the church records afforded a clue as to the identity of its occupant. The coffin was allowed to remain in its place. In 1887 the subject of his burial was revived by a discovery made by Mr. John F. Sehner, a member of Trinity's vestry, who had found an entry of Gov. Wharton's death in an old record, and at his suggestion



and the tablet suitably in-  
ed in the west wall of  
the memory of Gov. Wharton.  
as appointed a committee to super-  
end the work and the tablet was exe-  
cuted by Mr. Charles M. Howell.

On January 19, 1800, Thomas Mifflin, Major General of the Revolutionary Army of the United States and Governor of Pennsylvania, died in this city and was interred on January 22, in front of the church, immediately beneath the mural tablet which was subsequently inserted in the wall to perpetuate his memory.

#### A REMODELED CHURCH.

In August, 1853, it was decided to re-model the old church, which was subse-  
quently done, the contract having been  
awarded to Mr. John Sehner, who sub-  
mitted a plan and estimate "proposing to  
extend the church at the southern end,  
with galleries on the east, west and  
south, a recess at the northern end for  
the pulpit, at a cost of \$5,266." Mr.  
Sehner began the work of remodeling the  
church, the last service in the old struc-  
ture being held on September 18, 1853.  
The following morning the work of re-  
moving the old pews in which the con-  
gregation had sat for so many years be-  
gan and the old altar, around which they  
had knelt, and the pulpit from which so  
many noted ministers had preached,  
disappeared in a short time from view.

In 1854 the new organ was put in, also  
a peal of eight chime bells, the total cost  
of improvements, including bells and  
repairs to the organ, being \$11,000. A  
parsonage and sexton's house were also  
built and the railing put around the  
church, the entire cost being \$25,000.  
In 1868 the church was again remodeled  
and repaired, the contractor being Henry  
C. Sehner, a son of John Sehner, who re-  
modeled the same in 1853.

A few years ago the steeple was re-  
painted and in 1876 the commodious and  
handsome chapel was built on the old  
graveyard tract.

From Old Trinity have sprung Zion's  
German Lutheran church in 1827; St  
John's Lutheran in 1852; Grace Lutheran  
in 1871; Christ Lutheran in 1868. It is of  
noteworthy interest that Grace church  
was in existence as a Sunday school of  
Trinity church from 1855, and Christ  
church as the same from 1867.

#### SUNDAY'S SERVICES.

The services on Sunday will be of a  
festival nature, the morning service be-  
ginning at 10:15, the evening at 7:15. The  
morning sermon will be preached by  
Rev. Dr. Jacob Fry, of Reading, father of  
Rev. Charles L. Fry, and in the evening  
Rev. Dr. Samuel Laird, of Philadel-  
phia, a former pastor, will occupy the  
pulpit.

The musical programme for the morn-  
ing will consist of an organ prelude,  
"Wide the Gates," by Prof. Carl  
Fest, followed by a chorus of  
voices, "Unfold Ye Portals,"  
"Redemption." The fes-

tival "Te Deum in B Minor," by Edgerley  
Back, will follow. As an offering Miss  
Adele Matz will render Paul Schneckers  
new version of "I Heard the Voice of  
Jesus Say."

The evening music will be as follows:  
Organ prelude, (Haydn's), "Song of the  
Shepherds;" "Achieved is this Glorious  
Work," from the "Oratorio of the Crow-  
nation"; duet, "The Realm of the Blest,"  
Miss Matz and Mr. E. R. Kant; offertory  
selection, "Spirits Immortal," from Verdi's  
"Attila." The solo parts will be sustained  
by Misses Ella Musser, Esther Spindler,  
Margie Heinitsch, Messrs. C. G. Landis,  
Ferd Weber, E. R. Kant, and H. S.  
Edgerley.

At half-past two o'clock in the  
afternoon there will be a service of a  
reminiscencial nature, in which all pastors  
of the Lutheran churches of this city,  
historically connected will take part. The  
Sunday school will assemble in a body  
and proceed to the church and take part  
in this service. The Rev. Dr. John  
Kohler, of New Holland, president of the  
Fourth Conference of the Pennsylvania  
Ministerium, will be present and take  
part in the services, also Rev. J. W.  
Hassler.

From, *New Era*

*Lancaster Pa.*

Date, *Oct. 10" 1893,*

#### An Historic Hotel Sight Sold.

The executor of Margaret Metzger, de-  
ceased, Abram Long, sold on the premi-  
ses, in East Drumore, on Saturday last,  
the ruins and land of the old Spring  
Grove Hotel, to Joseph M. Hess, of  
Quarryville, for \$151. This was one of  
the oldest hotel stands in this county and  
was a great centre for the sale of cattle,  
but with the decline of the cattle trade it  
went down as a stand and the building  
burned down three years ago. It was  
not rebuilt, nor is it presumed the buyer  
will do so.

From, *Times*  
*Phila. Pa.*

Date, *Oct. 29" 1893.*

BUCHANAN'S RELIGION

THE MANNER IN WHICH HE JOINED  
THE PRESBYTERIAN CHURCH.



## A POPULAR STORY SHATTERED

**Instead of the Elders of the Church in Lancaster Showing Any Hesitation as to the Benefit to Be Derived From the Then Ex-President's Membership the Records Show That His Admission Did Not Differ in the Least From That Which Marks the Entry of the Lowliest Seeker After the Comforts of Religion.**

A sort of iconoclasm in keeping with the material aspect of the age takes delight in shattering certain time-honored stories that have grown up around great men. Yet withal, in not a few instances the pen or the blue pencil of the historian or the editor, as it glides through musty records, correcting an erroneous statement here, wiping out a fable there, anon adding a scrap of hitherto unpublished, if not entirely unknown, fact, may and it does result in giving grace and beauty to the real character of men who have for generations been seen but dimly through the not always trustworthy vista of tradition. Consequently the work of your honest, painstaking, conscientious iconoclast should be regarded as praiseworthy and therefore encouraged, even though it occasionally knock over a long-cherished and highly-esteemed idol. By adhering closely to the truth of history little if anything will be taken from the lustre of names that have been justly written at greater or less altitude on the scroll of fame. As a matter of fact the radiance may wax all the greater under the light of truth.

It is only a few weeks ago that a well-known and respected clergyman of Brooklyn, Rev. Mr. Evans, of St. James' Protestant Episcopal Church there, essayed to relate to his people what he designated an "unpublished incident" in the life of James Buchanan, sometime President of the United States and one of the distinguished characters which the ancient town of Lancaster contributed to the arena of national affairs. Buchanan has been dead these twenty-five years. His tomb in Woodward Hill Cemetery, in that city, on the banks of the winding Conestoga creek, has been during all that period the shrine to which have gone many hundreds of American citizens to pay their tribute to the public services which the Sage of Wheatland performed. Yet during all this quarter century an erroneous idea, affecting not his political course or opinions, but bearing directly upon a subject than which there could scarcely be any more private or domestic, has held sway in the minds of a great many intelligent and well-disposed people. It is as to the manner in which Buchanan joined the church.

There have been various versions of the step which the ex-President took in his late life, half a decade nearly after he laid aside the cares of state and only a few years before he joined the great majority. All of them, however, have agreed that there was something unusual in the proceeding. Rev. Mr. Evans' recent contribution in the form of

the "unpublished incident" which he told his Brooklyn congregation embodies the same singular popular fallacy that James Buchanan didn't join church just as other people undertake that sacred and important duty—that there was some sort of hitch before the man who had administered the destinies of the nation through four of the stormiest years of its career was admitted to church fellowship.

"In the scenes that preceded the beginning of the civil war and attended the close of Buchanan's administration," the Brooklyn preacher is reported to have told his people, "his conduct was the subject of much bitter criticism in the North, and even in Lancaster, Pennsylvania, the President's own home, many of his neighbors did not regard him with the love and admiration which usually attaches to the close of a statesman's life in the place of his residence. So deep-seated was this feeling of distrust toward Buchanan," said Mr. Evans—a feeling which he was careful to explain was born of the passions of the civil war—"that when, not long before his death, the aged statesman sent a letter to the minister of the Presbyterian church in Lancaster asking to be admitted to its membership the elders to whom the minister referred the letter were sorely troubled. They didn't know whether it would be any benefit to the church to have James Buchanan as a member or not, and they even doubted his sincerity. But they granted the ex-President a hearing. His mother, said the venerable applicant for church fellowship, had prayed that he might grow up a man of God, a follower of Jesus. He had waited too long in uniting with the church and partaking of the sacraments she loved. Now that he was old his memory went back to his mother's prayers. How could he meet those prayers and her on the other side, unprepared? He wanted to acknowledge the Saviour his mother had worshipped. When the ex-President had finished his plea," Mr. Evans concluded, "the opposition, based on political prejudice, had died out. Everybody was melted, and, by a unanimous vote, he was admitted into the fold of the church."

There it is again, that same old fable in a new dress and appropriately making its appearance while the chestnut burrs are opening. It is very pretty, very touching, but it isn't true. Here's where a little honest iconoclasm can come right in, upset a long-cherished idol that has been kept in its glass case until the dust and mould have gathered thick upon it, and the iconoclast, when he tells the true story, will not have detracted an iota from the beauty and simple grace that marked James Buchanan's entrance into the fellowship of the church of his mother.

In the parsonage of the Presbyterian Church at Lancaster there is an ancient book, with a leather cover, which contains the records of the church for many years back. The writer of this a few days ago, in turning the leaves yellow with age, came across this entry, which tells the whole story of the admission of James Buchanan to its communion, and hundreds of similar entries show that it did not vary in the slightest degree from the regular procedure.

SEPTEMBER 24, 1865.

Session met in the lecture room of the church. Opened with prayer by the pastor, Rev. Walter Powell. Present, Elders D. W. C.



Patterson, C. S. Davis and J. S. Miller. Hon. James Buchanan, after being examined on his experimental evidence of piety, was admitted to the communion and fellowship of this church. Adjourned. Closed with prayer by C. S. Davis, elder.

J. S. MILLER, Clerk.

That is all there was about it. Not the slightest ripple appeared either in the session or the congregation either as shown in the record or according to the recollection of some of the older members who still walk the streets of Lancaster and who are familiar with all the circumstances attending the ex-President's admission to the church. Among them are Major Charles M. Howell, A. H. Peacock, Hiram B. Swarr and others who were on terms of close personal intimacy with Mr. Buchanan. Of those named, Mr. Swarr was Postmaster of Lancaster during Buchanan's administration and one of the statesman's executors. The present pastor of the church, Rev. Dr. J. Y. Mitchell, was not then stationed here, but he has a remarkable familiarity with the history of the Presbyterian Church of Lancaster, and he promptly discredited the statement that Mr. Buchanan's admission differed in the least from that which marks the entry of the lowliest seeker after the comforts of religion. "It is not the practice of the Presbyterian Church to consider a man's political opinions when he comes knocking at the door," says Dr. Mitchell. "The idea of there having been any disposi-

tion to refuse admission to Mr. Buchanan because of any such reason is absurd upon its face, as well as unjust to the Church. The session has no other recourse than to accept a person who presents himself or herself for church fellowship and makes known a desire to live after God's ordinances. That is just what Mr. Buchanan did and therefore he was gladly accepted, as the record shows. It is the session that receives applicants and the talk about a prejudice and hesitation in the congregation regarding Mr. Buchanan's case is entirely out of the question. At the time the ex-President joined the communion every shade of political opinion was represented in the Presbyterian Church of Lancaster and some of Mr. Buchanan's close friends were the active members. Before the venerable statesman was formally received into fellowship on his own application he had been a regular attendant at the services, driving in from his home at Wheatland, beyond the city limits, regularly every Sunday.

The late Judge Patterson, who was one of the session of the church at the time of President Buchanan's admission, used to tell that the latter, when he came before the body, seemed very tender and very earnest. He told the elders that for years he had felt that he ought to join the church, for which he always entertained the warmest affection. He had feared that such a step on his part while in the full glare of public life might be misinterpreted by some as intended for political effect. Therefore he had deferred action to a time when as a private citizen, removed from the turmoil of politics, he could attach himself to the church without attracting public attention. During the remaining few years of his life Mr. Buchanan remained steadfast and regular in his attendance, and always showed marked interest in the affairs of the church.

If that statement of the circumstances under which James Buchanan joined the Presbyterian Church is responsible for the

twenty-five-year-old fairy tale that the even was one possessing any unusual features, then indeed has the iconoclast performed a useful work in removing it from the long list of popular fables.

Here are two letters written by Mr. Buchanan to his namesake, James Buchanan Umberger, then a small boy, now pastor of the Presbyterian Church at Honeybrook, Chester county. The writer hereof is indebted to Mr. Umberger for the use of them:

WHEATLAND, NEAR LANCASTER,  
28th December, 1864.

MY DEAR LITTLE NAMESAKE: I have received your favor of the 19th instant, and in compliance with your request I enclose you my photograph as a Christmas present.

I trust you will grow up in health and become an honest and useful man.

Love God, always adhere to the truth and acquire knowledge by diligent application. You may thus be an honor and a comfort to your parents in their declining years and a respected member of society and citizen of your country. From your friend sincerely,

JAMES BUCHANAN.

Master JAMES BUCHANAN UMBERGER.

WHEATLAND, 22 December, 1865.

MY DEAR JAMES: I have received your letter and photograph and thank you for them. I am truly happy that you attend Sunday school. I hope you attend to your religious duties. The love of God and our Saviour early implanted in your heart, besides being of inestimable value to yourself, will preserve you in the path of duty and render you an honest and respectable man. I trust you may live and learn and become an honor to your parents and a useful and distinguished member of society. Your friend, sincerely,

JAMES BUCHANAN.

Master J. BUCHANAN UMBERGER.

These two letters, written by the aged ex-President within a year of each other, one before and the other after he had joined the church communion, while they aid the cheerful task of the iconoclast in demolishing the false tradition of the manner in which a distinguished man embraced the faith, have also a distinct interest as showing the gentle piety and roverent spirit that mellowed and lightened shadows lingering around a life into which more than the ordinary amount of storm and tempest had entered.

From, *Inquirer*  
*Lancaster Pa.*  
Date, *Nov. 11 1893.*

The name of J. Andrew Shulze is not often heard nowadays in educational gatherings, nor seen in the school publications, yet two generations ago he was a tower of strength for the cause of free schools and universal education. He was the first Governor of Pennsylvania under the constitution of 1790. It is interesting to know that when a boy Governor Shulze received his education in the City of Lancaster, and he now sleeps beneath Lancaster sod in Woodward Hill Cemetery, not far from the grave of James Buchanan who most conspicuously but unsuccessfully opposed his candidacy for Governor. Governor Shulze and his wife rest side by side



beneath a memorial shaft which bears this inscription:

J. ANDREW SHULZE,  
Born July 19, 1775.  
Elected Governor of  
Pennsylvania, October 13,  
1823.  
Re-elected October 10, 1825.  
Died November 18, 1852.  
Erected by His Numerous  
Friends, 1857.

As early as 1827 Governor Shulze said officially to the Legislature: "Among the injunctions of the constitution there is none more interesting than that which enjoins it as a duty on the Legislature to provide for the education of the poor throughout the Commonwealth. Whether we regard it in its probable influence upon the stability of our free republican government, or as it may contribute to social and individual happiness, it equally deserves the earnest and unremitted attention of those who are honored with the high trust of providing for the public welfare. \* \* \* It is to be hoped that the time will come when none shall be entirely destitute. Then will the Legislature truly be in this respect, what the framers of the constitution desired it should be, a parent to the children of the poor; and they in return will have strong inducements to love and to honor and to do their utmost to perpetuate the free institutions from which they derive so signal a benefit, so prolific a source of happiness." In his message of the following year the Governor returned to this subject. "What nobler incentive," he said in concluding a forceful appeal for the establishment of better educational facilities, "can present itself to the mind of a republican legislator than a hope that his labor will be rewarded by insuring to his country a race of human beings, healthy and of vigorous constitutions, and of minds more generally improved than fall to the lot of any considerable portion of the human family."

From,

*Spy*  
*Columbia Pa.*

Date, *Dec. 16* 1893.

#### An Old Landmark at Auction.

If thee will turn to the fourth page of to-day's paper, thy eyes will rest on an advertisement announcing that, the Friends' Meeting House, on Cherry street, above Third, will be offered at public sale on seventh day, 1st mo., 13th, 1894.

This old meeting house is one of the landmarks of Columbia. It is believed to have been built about 1800. Mr. Wilson, one of the trustees appointed by the Court to sell it, says the bricks in its walls were brought from England, but Justice

Evans, our local historian, thinks they were made at the old Wislar brick yard, north of the town. Three generations have come and gone since its foundations were laid, and those who first worshipped within its walls are now gathered to their fathers. Their names were transferred long, long ago from the church records to the tombstones and tablets which mark their last resting places in that portion of Mt. Bethel Cemetery, known as the Friends' burial ground. There you will find the names of some of the distinguished families, whose lives and characters adorned the pages of Columbia's early history.

If our people, as a community, were not just now confronted with dull times, a hard winter and many calls for charity, they might more heartily entertain a suggestion that the School Board buy this property, and convert it into a public library. Its historical associations would lend a charm to the location as well as the object to which it might be dedicated.

#### PUBLIC SALE OF

#### VALUABLE REAL ESTATE,

On SATURDAY, JANUARY 13th, 1894,

(seventh day, first month, 13th, 1894,) the undersigned trustees, appointed by the Court of Common Pleas, of Lancaster county, will expose at public sale, at the Franklin House, in the borough of Columbia, the following described real estate: All that

#### Friends' Meeting House Property,

situated on Cherry street, between Third and Fourth streets, in said borough, being a lot or piece of ground containing about sixty (60) feet in front, on said Cherry street, and extending in depth one hundred and ninety (190) feet, to a fourteen feet wide public alley (J), on which is erected a

#### BRICK MEETING HOUSE.

This property is well located, being near the centre of the town, and it would be a desirable building site.

Persons wishing to view the property, or desiring information regarding the same, will please call on Mary Harry, residing on said Cherry street, or upon Isaac T. Wilson, residing at No. 547 Locust street, both in said borough.

Sale to commence at 4 o'clock p. m., of said day, when attendance will be given and terms made known by

HENRY MOORE,  
MARY HARRY,  
ISAAC T. WILSON,  
Trustees.

JAMES M. WALKER,  
Attorney.

FRANK MCFALLS, Auctioneer. 12-16-d&wtd



From, *Intelligencer*  
*Lancaster Pa.*

Date, *Jan. 13<sup>th</sup> 1894.*

## SOME REMINISCENCES

### POLITICAL, SOCIAL, LITERARY AND BUSINESS ENGAGEMENTS.

An Entertaining Chapter on Matters  
Recorded Three-Quarters of a Cen-  
tury Ago in Lancaster Papers.

Special Corr. of the INTELLIGENCER.

HARRISBURG, Jan. 12.—I have been delving among the records of the past, and singularly enough every one has reference to dear old Lancaster. Through the courtesy of an old friend, Albert R. Sharp, of this city, there are in my possession a commission issued by Governor Ritner in 1836, and copies of the *Lancaster Journal* of December 29, 1820, and the *Pennsylvania Gazette* of March 13, 1821. Each presents the appearance of age, but all are in an excellent state of preservation. From these I propose to make copious extracts with some comments, for the benefit of my old friends of the INTELLIGENCER. I take it they will be particularly interested in persons and matters pertaining to the city and county of Lancaster, even if they did live and happen in the now long ago. Dear and honored names will be brought to remembrance, and a brief reminiscential notice of men and events indulged in for the perusal of your readers.

#### A QUAIN DOCUMENT.

First the commission, which from the quaintness of the style I give you in full:

*Pennsylvania ss:*

In the name and by the authority of the Commonwealth

OF PENNSYLVANIA.

JOSEPH RITNER,

Governor of the said Commonwealth, To David Espenshade, of the county of Lancaster, Esquire, sends greeting: Reposing especial trust in your Providence, Integrity and Abilities, I have appointed you, the said David Espenshade, Inspector of Flour in and for the City and County of Philadelphia. You are, therefore, by these presents, appointed and commissioned to be Inspector of Flour in and for said city and county to have and to hold the said office of Inspector of Flour, together with all the Rights, Powers and Emoluments to the said office belonging or by law in anywise appertaining, until this Appointment and Commission shall be by me, or other lawful authority, superseded and annulled.

Given under my hand and the Great Seal of the State, at Harrisburg, this twenty-sixth day of March, in the year of our Lord, one thousand eight hundred and thirty-six, and of the Commonwealth the sixtieth.

I. WALLACE, Deputy Secretary.

The great seal of the state in wax is affixed, with the name Jos. Ritner written in the plain but labored chirography of the governor, while the writing in the body of the commission, which was evidently done by the deputy secretary, is almost equal to that of copper plate printing, being so distinct and elegant in its outlines. It will be recalled that your late fellow-citizen, Hon. Thomas H. Burrows, was Governor Ritner's secretary of the commonwealth. The coat of arms, which is in the printed matter, differs from that of the present day in this: one of the horses is lying down about ready to rise, while the other is in a rearing position. Both have their heads turned from, and neither has his forelegs upon the shield.

#### WHO WAS DAVID ESPENSHADE?

David Espenshade was a native of Strasburg, where he kept store over sixty years ago. He was prominent in the anti-Masonic and Whig politics of Lancaster county, and was recommended for the position by some of the best men of both political parties, among others John Strohm and Reah Frazer. At the close of his term of office he returned to Lancaster county, and was engaged in the milling business and subsequently kept the old Lancaster County house, on East King street. He died in this city a few months ago at the advanced age of 87 years. Mr. Sharp is his son-in-law. He is also a native of Lancaster county. He was raised by his uncle, the late J. Lightner Sharp, of Manheim township, on the farm now owned and occupied by my esteemed friend and fellow Democrat, Emanuel Keller. Mr. Sharp learned the trade of a cabinet maker with the late John Carr, of Lancaster. He was apprenticed to that gentleman in 1846, and his indenture papers were drawn up by the late Newton Lightner, esq., and subscribed to as witnesses by President James Buchanan and J. Lightner Sharp. He has been a resident of Harrisburg since 1852, and at the age of 66 years is still a hale and vigorous man.

#### THE LANCASTER JOURNAL.

was printed and published by John Reynolds, the father of the lamented and gallant General John F. Reynolds, who was killed at Gettysburg on the first day of July, 1863. How well I remember Captain Reynolds. What a handsome, portly and genial gentleman he was. His sons all became noted, General John F., Admiral William, General James L., and Samuel M., the latter an iron master and business man. All were men of splendid physique and great talent, and all left their impress upon the times in which they lived. In looking over the *Journal* I find much that is both instructive and amusing, especially among the advertisements, and a brief summary will be entertaining.

There is a statement of the number of votes cast for governor in 1817 and 1820, both times William Findlay, of Franklin county, Democrat, and Joseph Hiester, Federalist, of Berks county, being the



opposing candidates. In 1817, Findlay received 66,420 votes, and Hiester 59,344, Findlay's majority being 7,076. In 1820, Hiester had 67,905 votes, and Findlay 66,300, the majority for Hiester being 1,605. The appointments of governor Hiester were: Andrew Gregg, esq., of Centre county, secretary of the commonwealth; Thomas Elder, esq., of Harrisburg, attorney general, and James Trimble, esq., re-appointed deputy secretary of the commonwealth. William Jenkins, esq., was appointed by Attorney General Elder prosecuting attorney of the Lancaster county courts, and Jasper Slaymaker, esq., prosecuting attorney of the mayor's court of Lancaster. Mr. Elder was the son of the fighting parson of the colonial and revolutionary days, and it was from his church, which is still standing about three miles east of Harrisburg, that the Paxton boys left for Lancaster and massacred the Indians in the old jail in 1763. His son Thomas was the father-in-law of the late Hon. Amos Ellmaker, of your city. James Trimble was the grandfather on the maternal side of the late Colonel J. Franklin Reigart, of Lancaster.

Turning to what a printer would naturally suppose to be the editorial page, I find no editorials, although Captain Reynolds was really a writer of ability when the spirit moved him to take up the pen. Nearly the entire page is filled with the proceedings of the Pennsylvania Legislature. On the 17th of December, 1820, Joseph Hiester was inaugurated governor at half past 9 o'clock in the morning. The resignation of William Wilkins as a member of the House was presented and read. He was subsequently minister to Russia, a United States senator, and secretary of war for a short time under President Tyler. A committee reported on the 21st of December to the House on "that part of the late Governor's (Findlay) message relating to the company for erecting a bridge over the Susquehanna river, at or near the town of Columbia, in the county of Lancaster, and also the petition of the managers of said company, stating that the agent appointed by the governor has reported to his excellency charges against them which they conceive to be injurious to their character and praying the Legislature to appoint a committee to investigate the affairs of said company and their official conduct." The committee recommend the appointment of such a committee in conjunction with a similar one from the Senate, which was agreed to, and Messrs Weaver, Jenks and Connelly were appointed on the part of the House. There is also a protest signed by forty members of the House against the action of the Senate in passing an act reducing the salaries of the governor and secretary of the commonwealth. But a truce to legislative affairs—they must have been as tiresome to the reader then as they are now.

The Pennsylvania state and Grand state lotteries and Washington Monument

lottery, of Baltimore, and tempting prizes to the unwary and credulous.

George B. Porter, subsequently governor of Michigan territory under General Jackson, was prothonotary, and gives notice of the time of holding adjourned courts for 1821.

John Mathiot, subsequently mayor, holding the latter position for several years, was sheriff, and judging from the number of sales, had evidently a prosperous administration. He was the father of the late William Mathiot, who was one of the most handsome and gifted members of the Lancaster bar, dying very suddenly in the year 1854, and the father-in-law of the noted physician, the late Dr. Henry Carpenter.

The Lancaster museum has a good-sized advertisement, announcing "a new and beautiful group of wax figures, exhibiting the circumstances attending the birth of Christ," to be opened on Christmas Day. John Landis was the proprietor.

The Lancaster Phalanx, Captain Ham-bright, are directed to hold a private meeting on the evening of the 1st of January, 1821, and the City Guards, Captain Reynolds, are ordered to parade on the same day at the court house with side arms. The Columbia Guards, of Columbia, are also ordered to parade in complete uniform at the market house with ten rounds of blank cartridges, evidently to shoot in the New Year.

Joseph Ogilshy, treasurer, gives notice that the president and managers of the Lancaster and Susquehanna Turnpike road have declared a semi-annual dividend of ten dollars per share, twenty dollars a year. Considerably better paying stock than the Traction lines of the present day. Don't you think so?

John Eberman, cashier, gives notice that all notes offered for renewal at the Farmers' bank of Lancaster must be presented before discount days, as none will be received on those days hereafter.

A reward of \$50 is offered for a yellow boy named Peter Clapsaddle, who ran away from his master, Peter Grove, of Sharpshurg, Md, on the 21st of May, 1850.

Matthias Zahm has an announcement of "A new store by an old storekeeper," and that he "has removed his store to Prince street, the second door north of the jail, next door to his son, the brushmaker, near Albright's printing office." He kept German hooks, and also "receives yarn and sends it to Litiz to be coloured," and "purchases tallow at the usual rates and pays the highest price for combed bristles." His son was the late Godfreid Zahm, who was one of Lancaster's most esteemed citizens a generation ago.

Luke Brown, coach and harness maker, corner of Duke and Vine streets, gives notice that he has on hand several carriages and gigs with harness of the most fashionable patterns.

Dr. N. W. Sample, jr., announces that he "has removed from the borough of Strasburg to his farm, late the property



Isaac Ferrie, deceased, on the Philadelphia and Lancaster turnpike, at the 8th mile stone from Lancaster, and halfway between Sondersburg and Paradise postoffice, at Mr. David Witmer's, and 2½ miles from the borough of Strasburg, where he follows his profession as usual." Dr. Sample was one of the most prominent Democrats of Lancaster county, and was more than once its candidate for Congress, and frequently presided over its county conventions.

Dr. Clarkson appears with an advertisement nearly two columns in length in which a large number of cures are reported by persons who were afflicted with nearly every imaginable disease to which flesh was heir.

J. F. Heinitch has a half column advertisement informing his friends and the public that he has just received from New York and Philadelphia a fresh and general assortment of genuine drugs and medicines, and among other articles in addition were spermaceti and common oil, Goshen and shopsego cheese, fish, &c. He lived an honored and useful life, and left his establishment to a worthy successor, his son, Dr. Charles A. Heinitch, one of the oldest, best and most successful druggists and pharmacutists now living in Pennsylvania.

Augustus J. Kuhn announces mineral waters at half price, and "informs the citizens of Lancaster that his improved machinery for preparing seltzer and soda waters is now in full operation." His establishment was next door, if I mistake not, to the present magnificent jewelry store of H. Z. Rhoads & Son. Mr. Kuhn was a tall, spare man, and was so deaf that he was compelled always to carry an ear trumpet about with him.

But I cannot quote everything of interest to be found in the columns of the *Journal*, and will close my extracts from it with the following quaint advertisement: "Notice to Farmers and Mechanics.—A farmer's family from Germany lately arrived in this neighborhood, in which there are five likely lads, who not having paid their passage money are willing to bind themselves to good masters for their respective passages. The oldest boy is 14 years old, the second 12 years, the third 10 years and the two 8 years. The two oldest boys have to pay \$80 each, the three younger boys \$10 each. For further particulars inquire at John Killinger's, living on the premises lately owned by Gerhard Bubach, near the city of Lancaster."

#### THE "PENNSYLVANIA GAZETTE"

was published at Lancaster, on East King street, opposite the stage office, by Hugh Maxwell. I saw Mr. Maxwell quite often in my boyhood days, as he was a frequent visitor to my father's office, the *INTELLIGENCER*, when it was published at the corner of Market Square and Union Court. He was an Irishman by birth, small of stature, witty, chatty and polite as a French dancing master, and quite as nimble on his feet. He was the inventor of

the printer's roller, prior to which the buckskin balls were the only means of inking the forms of a newspaper, book, card, circular or handbill. He was a writer of great force and pungency, and by his pen did much to bring to notice the inestimable value of the anthracite coal lands of Pennsylvania. He was also a strenuous advocate of the erection of new market houses and other improvements in the city of Lancaster, during his editorial career. To show his humor the following incident, which I have related before, will bear repetition:

On one occasion there appeared a notice in his paper that there would be a meeting of the citizens of Lancaster who were favorable to the erection of new market houses at George Messenkop's hotel. The evening came, it was an exceedingly disagreeable one, and the only persons who put in an appearance on the occasion were Mr. Maxwell and Mr. Messenkop. The latter was a very large man, weighing between 300 and 400 pounds. The next issue of Mr. Maxwell's paper appeared and stated that it was a large and respectable gathering. Meeting Maxwell that same day Mr. Messenkop twitted him about his report. "That was all right," replied the witty editor, "you were the large and I the respectable part of the gathering." Mr. Maxwell died many years ago at the residence of his son in Franklin county.

Four columns of the first page of the paper of the issue of March 13, 1821, was filled with the inaugural speech of James Monroe, who on the preceding 4th of March had entered upon his second term as president of the United States. President Monroe was to a certain extent in favor of a tariff for the promotion or encouragement of our manufactures, but it must be remembered that seventy years ago the industries of the United States were of a very infantile nature indeed. The inauguration took place in the hall of the House of Representatives at Washington, and the oath of office was administered by Chief Justice Marshall.

There is an editorial recommending the institution of a library in Lancaster on a general plan, and space to the extent of two columns and a half is given C. Brockden, to advocate its establishment.

Among the appointments by the governor that of Robert Stees, as inspector of salt fish at Columbia, is announced.

F. A. Muhlenberg, prothonotary, gives notice of the times for holding the adjourned courts in 1821. He was one of Lancaster's most honored and distinguished physicians, being the contemporary of such men as Samuel Humes, John L. and Washington Atlee, Francis Burrowes, Henry Derrick and William B. Fahnestock; Henry Carpenter; N. W. Sample, Isaac C. Weidler, Levi Hull, Isaac Winters, James P. Andrews, James Rogers, Samuel Parker, Patrick and Alexander Cassidy, Charles Herbst, Jonathan P. Foltz and V. P. Messersmith, distinguished naval surgeons; James P. Andrews, Abraham



Bare, James Beaver and J. Augustus Ehler, the last named being the only one living of all those named. What sad changes are wrought by old Father Time in the course of comparatively a few years.

"Kenilworth," by the author of Waverley, Ivanhoe, &c., two volumes, was for sale at the office of the *Gazette* for \$1.75. The name of Walter Scott was hardly known then as the author of these works, among the finest in the English language, and which to-day are considered the standards of literary taste, excellence and superiority.

William Russell, "finding so little doing in the business of his trade, and being willing in these hard times to make a penny in any honest way to support his large family, comes before the public in the humble occupation of a milkman." He was ready to sell the lacteal fluid at the following reduced rates: New milk, 4 cents per quart; skim milk, 2 cents; cream, 16 cents." He was evidently a thrifty individual, for he announces that "he still continues to carry on his trade (house carpenter and joiner) and will be thankful for business in that line."

Philip Mason, general superintendent of the Philadelphia and Lancaster Turnpike road, gives notice that "proposals will be received until the 20th of the third month (March) next, for supplying stone of a quality suitable for the repairs of said road."

Peter Haire "most respectfully announces" that "tailoring" will be done at very low prices.

The Grand state lottery and Pennsylvania state lottery advertise the commencement of drawings for \$100,000 in each.

I find no marriage notices in the *Gazette*, but there were two in the *Journal*—one was by the Rev. Jacob Strein, of Daniel Holl to Miss Susan Markley, daughter of John Markley, both of Strasburg; the other, by the Rev. Mr. Clarkson, of James Sprigs to Miss Elizabeth Leaman, daughter of Christian Leaman, of Strasburg. Was not the Mr. Strein referred to the Rev. John J. Strine, the honored father of William B. Strine, for so many years the faithful and efficient foreman of the composing room of the *INTELLIGENCER*, and of James B. Strine, one of your oldest compositors? Mr. Clarkson was the rector who, I think, immediately preceded the Rev. Dr. Muhlenberg, author of "I Would Not Live Alway," in the parish of St. James.

But I must hasten to a close, for I fear that I am trespassing greatly upon your space, and mayhap upon the patience of your readers. In the preparation of this communication the following lines have been constantly ringing in my ear, and their peculiar appropriateness in the consideration of such a subject all will admit:

"Out upon Time, that will learn no more  
Of the things to come than the things before;  
Out upon Time, that forever will leave  
But enough of the past for the future to grieve."

In closing, I desire to express my wish, although it may be a little late, for a Happy New Year to my old school-mate and friend, the senior editor of the *INTELLIGENCER*; his accomplished assistant, Charles Steinman Foltz, and the many thousand readers of the paper, and to propose the toast of genial old Rip Van Winkle, "Here's to you and your families; may you all live long and prosper."  
ALFRED SANDERSON.

From, *Examiner*  
*Lancaster Pa.*

Date, *Feb. 3* 1894.

**OBSERVED..**

...AND...

**NOTED**

SOME time ago a New Holland citizen asked me to give a brief account of the religious tenets of the Mennonites, Amish and Dunkards. He said that notwithstanding the great numbers of this religious faith in this country, yet few of the outside world know anything special concerning them or could tell wherein they differ one from another. Every one knows they are a splendid portion of our population—honest, saving, industrious, moral and well-to-do. Still, if the average citizen were asked wherein the three sects differ he could not tell. So the suggestion from my New Holland friend is not out of place, and although I know but little concerning these people and that only from miscellaneous and not very extensive reading on the subject, I will give what I know or have seen printed. In the main I hope to be accurate. At any rate, whatever I do say will be with the best intent in the world and surely not set down for any other purpose than instruction.

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There are twelve branches of the Mennonite church, but only three are of any special importance in this county—the Old and New Mennonites and the Amish of this latter sect is again divided into three branches—the Old Amish, the Meeting House Amish and the Progressive Amish. All these have the same faith and differ only in minor customs. The Old Amish and the Meeting House Amish are strict in the customs of dress. The Progressives lean more to the ways of the world. Their bishop said some time since that he didn't



care how much they dressed so that the women didn't wear bumps on their backs and hats on their heads. On the other hand, the Old Mennonites are more liberal than the New, and do not carry the custom of dress to such extremes as forbidding buttons on clothing or the wearing of long hair. But still they are careful not to adopt too much of the world's fashions. With this general statement I will now take up the three sects in their order—Mennonite, Amish and Dunkards—giving a short statement concerning each and the strength of their organization so far as the last census makes it known. First, then, the Mennonites proper.

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This branch of the Christian Church take their name from Menno Simon, born in Witmarsum, Holland, in 1492. He entered the priesthood of the Roman Catholic Church, but, becoming a close student of the Scriptures, he changed his views regarding various doctrines, and became known as an evangelical preacher. Upon hearing of the decapitation of a devout Christian because he had renewed his baptism, Menno Simon began to examine the Scriptural teaching on the subject, and became convinced that there was no Scriptural warrant for infant baptism. He remained, however, in connection with the Church of Rome for several years, during which he wrote a book against the Munsterites. He renounced Catholicism early in 1536, and in the course of the following year was ordained a minister in what was then known as the Old Evangelical or Waldensian Church. Thenceforward, to his death, in 1559, Menno was active in the cause of evangelical truth, traveling through northern Germany and preaching everywhere. The churches which he organized rejected infant baptism and held to the principle of non-resistance. A severe persecution having broken out against his followers, they began to emigrate to Pennsylvania near the close of the seventeenth century, and established a Mennonite church in Germantown. The colony at Germantown, which had secured a tract of about six thousand acres, was increased from time to time by immigration from Europe.

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The last census places the number of Mennonites at 42,000. But at a general meeting of the Church in Iowa, in 1860, the number was placed at 128,000. Either this estimate was too high or else the Church has dwindled, taking the census as correct, which it doubtless is not. The polity of the Mennonites is of the Presbyterian type. Ministers are chosen from the congregations to be served, and when the members are not unanimously agreed upon a candidate, the choice is made by lot. In the same way are chosen deacons, whose duty is to care for the poor and sick, and assist in administering the ordinances.

The Lord's Supper is observed twice a year, usually in the spring and autumn. After the communion has taken place, the ceremony of feet washing is performed. The deacons bring in vessels of water, and the members proceed to wash and wipe one another's feet and to give the kiss of peace, the sexes separating for this purpose. The members of this religious body make no recourse to litigation. When difficulties arise between brethren they are settled by arbitration, and those who refuse to submit to this method of settlement are excommunicated. The Mennonites do not accept public offices, except in connection with the management of schools. More than a third of them are found in Pennsylvania, but they are also strong in Ohio, Indiana, Illinois and Kansas.

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One of the twelve branches of the Mennonite church is not much known here, and is called the Bruederhoef, founded by Jacob Huter, of Innsbruck, in the Tyrol. Huter was burned at the stake in 1536. He organized a society on communistic principles, which are still adhered to, the members having all things in common. His followers were driven from Moravia into Hungary, thence to Roumania, and in 1769 to Russia. The entire community came to the United States from Russia in 1874. They speak German, and their books, which are in manuscript, are written in that language. They have but 352 communicants, all of whom are settled in three counties in South Dakota.

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It was away back in the early part of this century that the sect known as the New Mennonites had their origin. Francis Herr, a lineal descendant of the sturdy old Hans Herr, the first Mennonite preacher, had long regarded with concern the, to him, gradual departure from the faith of their fathers, of the old Mennonites. He protested mildly, but nothing was done till after his death, when his son, John Herr, not only protested but left the church and drew others with him. In 1814 the first congregation of the New Mennonite Church was formed with John Herr as their pastor and bishop. Abraham Landis was appointed to baptize him, because the new organization repudiated the baptism of the old Mennonites. Afterward Landis and the rest of the people were baptized by Mr. Herr. Thus arose the strictest sect of this remarkable body of believers. In returning to what they believed to be the primitive Mennonite faith they went to the most marked extreme. In matters of religious observance they exceed the Amish. They dress after the manner of the Quakers, with a cutaway coat without collar, and round crowned broad brimmed hat. There is little, if any, difference in faith between them and the old Mennonites; in practice



everything. Not only will they not permit their ministers to officiate in any other church, but the members are prohibited from attending any other religious services than their own. If a friend should die, and an old Mennonite or any other minister should rise to speak at the funeral, every new Mennonite in the room would leave. They will not vote or hold office, and have nothing in common with the world or the governments thereof. They are non-combatants.

\* \* \*

I now come to the Amish, who split from the Mennonite church in Alsace some 200 years ago, and take their name from their founder, Jacob Amen. As I have said, their faith is the same, and church customs also, as the Mennonites and differ only from the latter in certain customs. In 1890 a Philadelphia *Press* correspondent came to this county to write something about the Amish citizens, and among others interviewed Samuel Kauffman of Kinzer's station. I herewith publish a portion of this interview as it gives, I think, accurately, the views of the Amish in such matters as fashion, dress and education. The *Press* correspondent reports Mr. Kauffman as follows:

"The prohibition regarding suspenders was removed long ago," said Mr. Kauffman, "but we retain the hooks-and-eyes. Why? Well largely because our fathers and our grandfathers wore them. It has been the custom of our people for nearly 200 years. The hooks-and-eyes are as serviceable as buttons. They may not be fashionable, but we have nothing to do with that. The ways of the world are not our ways. As our sole guide, the word of Christ and his apostles, has said, descriptive of God's chosen ones, 'they are a peculiar people zealous of good works' This explains many things that to the world seem strange about us. We do not follow fashion or accept the styles of those of the world. We believe that in our dress, in our homes, in our language, in everything, we should be plain, unaffected and straightforward. Because we do not yield to the ways of the world, recognize its frivolities and fancies of fashion in the cut of our hair and clothes, the wearing of our beards, the conduct of our worship, we are regarded as odd and peculiar. So we are, but not, we believe, in the eyes of Christ.

"We object to too much education. We do not have any colleges. We send our children to the public schools. If any son or daughter of an Amishman wanted to go to college he or she could doubtless go, but the parents would make no great effort to help them. Too much education unfits a man for the plain, simple life we lead. Our ministers have common school educations. If they have the spirit of God in them that is all they need. Yes, a good many of our people object to lightning

rods, because they believe if God intends to burn a house or barn with lightning a rod won't stop Him. I object to them myself because they are useless unless you are constantly keeping them in repair.

"As to politics, we vote and that is about all. We see no harm in holding township offices, such as Road Supervisor, but nothing beyond that. You never see an Amishman at a pole-raising or carrying a torch in a parade. We did not even vote in the old days. The reason we do so now is because we think that this is the best Government under the sun, the best that ever existed, and that as it protects us in our rights and religion we should sustain it as far as is compatible with our religious views. We will not bear arms. During the war we cheerfully paid whatever fines or bounties were demanded of us. I was drafted myself and taken before the Marshal, I think they called him. I told him what my religion demanded of me, and he let me go by paying \$300 fine.

"We don't have photographs taken. That is, the old Amish folks. Some of the young ones, before they enter the Church, do, I suppose. The reason is that we do not think that God's law, which says that man shall not make images and likenesses of earthly things, should be obeyed. Theatres and such exhibitions are worldly amusements. The desire to avoid show and display also leads us to discountenance fancy vehicles and carriages. And yet we believe in jollity and merry-making within proper bounds and at proper times. The young folks have their gatherings; and then there are weddings and infares. Sometimes, though, this merry-making is carried too far. Too much of anything is too much."

"When a person has been excommunicated or expelled from the Church among the Amish, are they prohibited from eating with the members of their own household?"

"Yes, sir. It is not of our doing that such is the case. The Bible is our only guide. Paul says that with such as these you have described the faithful shall not even eat. If a man backslides, if he tramples the Word of God under foot, and neglects and denounces everything good, he is treated that way. If it is a father, his wife and children must not sup with him until he repents."

\* \* \*

The old Amish disdain the use of churches, and gather, as did the primitive Christians, from Sabbath to Sabbath at each other's houses. The meeting house Amish are a trifle more liberal than the old Amish. They have churches, and that was about the basis of their split. Twice a year they have communion services and feet washing. Then they bestow the kiss of peace, the men saluting each other and the sisters saluting the sisters. The Progressive Amish are too new to have a history. They are a recent organization



composed of about two dozen families. Still another branch of the Church is known as the River Brethren, from the fact that their colony was located on the banks of the Susquehanna river. Jacob Engel established this society in 1776.

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I now come to the Dunkards, or German Baptists, who date their beginning or trace it back to Alexander Mack, of Schwarzenau, in Germany. Early in the eighteenth century Mack and several others formed a habit of meeting together for the study of the New Testament. They were convinced that its doctrines and principles of church order were not being faithfully followed, either by the Lutheran or the Reformed Church. They, therefore, resolved to form a society of their own, and Alexander Mack was chosen as their first pastor. Being presently subjected to persecution, most of them, in 1719, came to the United States, settling in Pennsylvania, where their first church was organized about four years later. Like the Mennonites, they chose for their place of residence Germantown, where Christian Saur, one of their number, edited and printed the first German Bible in America, the unbound sheets of which were used by the British soldiers to litter their horses after the battle of Germantown in the Revolutionary war. Later a number of these sheets were gathered up, and several volumes were made of them, some of which are still in existence. The Dunkards were an earnest and devout people, who endeavored to shape their lives according to the teachings of the New Testament, and they increased rapidly, drawing their converts from the German element of the population. One of their most important principles is non-conformity to the world. They have striven, while living in the midst of the world, to preserve a simple, unostentatious life, ignoring the fashions and the customs of society in dress, in household furnishing, and in general behavior. In process of time, however, innovations crept in among them, forbidden articles of luxury found their way into use, the cut and character of their garments were changed, their discipline became insensibly relaxed, and the differences between them and their neighbors of other denominations were less striking. The result was that the more conservative, rallying against these innovations, found themselves opposed by a more progressive element, and a division occurred about ten years ago. As the outcome of this division there are now three branches of the Dunkards, known as the Conservative, the Progressive and the Old Order Brethren. There is, besides, a fourth branch called the Seventh Day Baptists, German, due to a secession from the Dunkards led by Conrad Beissel in 1728. Beissel and his disciples observed the seventh day of the week as the Sabbath, and adopted a communal life.

The Dunkards interpret the Scriptures literally, and hold that unquestioning obedience should be given to both letter and spirit. They agree with the Baptists in maintaining that immersion is the only proper form of baptism, and that believers are the only proper subjects of the ordinance. Consequently, they do not practice infant baptism. The ordinance is administered to candidates in a kneeling position. They are dipped thrice, and forward instead of backward, contrary to the usual custom of immersion. Endeavoring to follow all the customs as well as the commandments of the New Testament, the Dunkards hold communion in the evening. It is preceded by the love feast, or agape of the Greeks. After partaking of a full meal, which is served at table, the bread and wine of the Sacrament are administered. In connection with this, they extend the right hand of fellowship to one another, and exchange the kiss of charity. This part of the service, however, is observed separately by the sexes. Before the supper is eaten the ceremony of washing one another's feet is performed, the brethren observing it among themselves, and the sisters doing likewise. The Dunkards hold not only to the principle of non-conformity, but also to that of non-resistance, and earnestly protest against secret societies. Their polity is partly Congregational and partly Presbyterian. Their chief ecclesiastical body is the annual meeting or conference, whose decisions are considered binding upon district conferences and churches. The ministry consists of bishops or elders, ministers and deacons, all of whom are elected by the congregation. In most cases they receive nothing for their services; the ministers, in fact, are not trained theologians, but pursue their ordinary business vocations during the week, preaching on Sundays and other occasions as required. The Conservatives, who constitute the largest branch of the Dunkards, are scattered through twenty-eight States and two Territories, being strongest in Pennsylvania, Indiana and Ohio. They have 854 church edifices and 180 halls, with an aggregate seating capacity of nearly 370,000. The number of communicants is 61,161. The Progressive Dunkards are to be found in 15 States, but they have only 96 church edifices and 37 halls, and the number of their communicants is but 8,989. The Old Order Brethren are still less progressive than the Conservative. They are adverse to Sunday schools, missionary endeavor, and high schools or colleges. They are opposed to the numbering of the people for Scriptural reasons, and the census authorities had much difficulty in getting returns from them. The Old Order has representatives in nineteen States, owns sixty-three church buildings,



and occupies sixty-two halls, and has 4,411 communicants. The Seventh Day Dunkards are now very few in number. There are only 194 communicants, who are to be found in Bedford, Franklin, Lancaster and Somerset counties, this State.

Such is all the information I have at hand, but such as it is I believe it will prove interesting to all people outside the pale of the "plain people." They are a large and influential body of citizens, who are playing a great and good part in the world and have made our country bloom like flowers in a garden of pomegranates. It is but right we should know something about them, and if the task set me has been well accomplished I am content.

R B R.

From, *Intelligencer*

*Lancaster Pa.*

Date, *Feb. 13<sup>th</sup> 1894.*

## AN HISTORICAL DISCOVERY

GENERAL WASHINGTON VISITED LANCASTER IN 1791 AND MADE A SPEECH.

The Oration Now First Published.  
Reply By Gen. Hand—State Entrance  
of the Father of His Country.

The following interesting historical facts have just been discovered by George R. Prowell, of Philadelphia, who has been in this city for a few days. The importance of this discovery, as well as its local interest, cannot fail to be appreciated by the readers of the INTELLIGENCER.

That George Washington was the guest of the citizens of Lancaster on July 4, 1791, and participated in the demonstrations celebrating the fifteenth anniversary of American Independence, is a fact of interesting history heretofore unpublished.

In the year 1790 he had made a triumphant tour of the Eastern states, and soon after the adjournment of the first Congress he set out on a tour through the Southern states, where he was everywhere received with tokens of veneration, love and respect. Philadelphia was then the seat of government, and he left that city at noon on March 21, 1791, for Mt. Vernon. His equipage consisted of a handsome white coach, built for the occasion by Mr. Clarke, of Philadelphia, drawn by four horses, a baggage wagon drawn by two horses, four saddle horses, and one horse led with these, his valet,

two footmen, a coachman and a postilion. Major Jackson accompanied him on the entire trip. They went by way of Wilmington, Delaware, crossed the Chesapeake Bay to Annapolis, Maryland, and proceeded to Georgetown, where he met the commissioner appointed to lay out the District of Columbia, and locate the site of the national capital and the presidential mansion. Having accomplished this work to his satisfaction, he went to Mount Vernon, and after remaining there one week departed on his eventful tour, going as far south as Savannah, Georgia. His approach to all the Southern towns was announced by salvos of artillery and the ringing of bells. A reception and banquet were given in his honor by the authorities of every town and he was always received with the greatest demonstrations of joy.

Washington was then in the height of his fame. His great achievements as a soldier and his renown as a statesman were universally recognized. His name was honored and revered in every American household, and his attributes of greatness recognized by the entire civilized world.

Having followed him over the entire route he traveled on this Southern tour in search of facts and incidents of historic interest and value, it is my pleasure herewith to record the last public reception given in his honor on his return trip to Philadelphia.

Gen. Washington came here from York. He arrived there on the second day of July and was given a public reception by the inhabitants of that historic town, which for nine months of the darkest period of the Revolution had been the seat of the government. Congress held its sessions during that period in the county court house, and while there passed the articles of confederation. Gen. Washington was then in command of the main body of the American army at Valley Forge, and never in that eventful winter of 1777-8 was enabled to visit York or Lancaster.

The president made the following brief note in his diary for July 3, 1791, at York:

"I attended English services at the German Reformed church, there being no services in the English (Episcopal) church at this time. I then departed for Wright's Ferry accompanied by a delegation of citizens of York in order to be present at Lancaster at the celebration of the fifteenth anniversary of American Independence."

A delegation of prominent citizens of Lancaster went on horseback to Wright's Ferry (Columbia) to meet him and escort him here. A short distance out on the Columbia pike he left his coach, mounted one of his horses and rode into town amidst the greatest enthusiasm at six o'clock on Sunday evening.

A German almanac, published in Lancaster in 1779 by Francis Bailey, was the first to denominate him the "Father of His Country." A noble



and a profound veneration for Washington pervaded the entire community, and all the old soldiers of the Revolution throughout the county came to town to see their former chief.

The next day was Monday, the Fourth of July, the fifteenth anniversary of American Independence, and every effort was made by the citizens of the borough to do honor to the distinguished guest and fitly celebrate the joyous occasion. Gen. Edward Hand, who had himself achieved distinction and won fame as an officer in the Revolution, was then the most conspicuous citizen of Lancaster county. He, with the other burgesses of the town, at the request of the inhabitants, waited upon the president and delivered the following address:

#### GEN. HAND'S ADDRESS.

To George Washington, president of the United States.

SIR: On behalf of the inhabitants of the borough of Lancaster, the members of the corporation beg leave to congratulate you on your arrival at this place. On this joyful occasion they approach the first magistrate of the union, with hearts impressed with no less grateful respect than their fellow citizens of the East and of the South. With them they have admired those talents and that firm prudence in the field, which finally ensured success to the American arms. But at this time reference forbids the language that would naturally flow from the recapitulation of the events of the late glorious revolution. The faithful page of history will record your illustrious actions for posterity. Yet we can't forbear mentioning what we, in our day, have beheld and witnessed. We have seen you at the awful period, when the storm of war was bursting around us and our fertile plains were deluged with the richest blood of America, rise above adversity and exerting all the talents of the patriot and the hero to save our country from the threatened ruin, and when, by the will of Heaven, those exertions had restored peace and prosperity to the United States and the grand object for which you drew the sword was accomplished, we have beheld you, adorned with every private social virtue, mingling with your fellow-citizens. Yet that transcendent love of country, by which you have always been actuated, did not suffer you to rest here, but when the united voice of the myriads of freemen, your fellow-citizens, called you from the repose of domestic life, actuated solely by principles of true glory, not seeking your own aggrandizement, but sacrificing the sweets of retired life to the wishes and happiness of your country, we have beheld you possessed of the confidence of a great people, presiding over their councils and by your happy administration uniting them together by the great political bond of one common interest. It is therefore that the inhabitants of this borough seize with joy the only opportunity which is offered to them to testify

their approbation of, and their gratitude for, your services. Long, very long, sir, may you enjoy the affections of your fellow citizens. We pray for a long continuance of your health and happiness and the choicest blessings of Heaven on our beloved country, and on you, its father and its friend.

Signed on behalf of themselves and the inhabitants of the borough of Lancaster.

EDWARD HAND,  
PAUL ZANTZINGER,  
Burgesses.

JOHN HUBLEY,  
ADAM REIGART,  
JACOB KRUG,  
CASPER SHAFFNER,  
JACOB FREY.

Assistants.

#### WASHINGTON'S REPLY.

To the above address Washington responded as follows:

To the corporation and inhabitants of the Borough of Lancaster.

GENTLEMEN: Your congratulations on my arrival in Lancaster are received with pleasure, and the flattering expressions of your esteem are replied to with sincere regard. While I confess my gratitude for the distinguished admiration in which you are pleased to hold my public services, a sense of justice to my fellow citizens ascribes to other causes the peace and prosperity of our highly favored country. Her freedom and happiness are founded in their patriotic exertions and will, I trust, be transmitted to distant ages through the same medium of wisdom and virtue. With sincere wishes for your social, I offer an individual prayer for your individual welfare.

G. WASHINGTON.

At 3 o'clock the president and a very large number of citizens sat down to an elegant entertainment, provided for the occasion, in the court house, then situated in Centre Square.

After dinner the following toasts were drunk:

1. "The Day and all who Honor It;"
2. "The United States;"
3. "The Legislature of the Union—May it always be guided by the 'genuine maxim of au honest, magnanimous policy'" (see the president's inaugural address);
4. "The King and National Assembly of France;"
5. "The Marquis de La Fayette"
6. "The Friendly European Powers;"
7. "The Memory of those Patriots and Heroes who fought and fell in the glorious cause of American Liberty;"
8. "The General Prevalence of Religion and Morality;"
9. "Agriculture and Commerce;"
10. "May the Example of America and France be Productive of True Liberty to every Nation on the Globe;"
11. "May the Rights of Man be Understood, and be Preserved Inviolable in our Great Republic;"
12. "The Fair Daughters of America;"
14. "May the Lamp of Science continue to illuminate this Western World to the end of Time;"
14. "The Memory of the American Patriot, Statesman and Philosopher—Benjamin Franklin;"
15. "May the oppressed of all na-



tions find an asylum in America."

The president then gave "The Governor and State of Pennsylvania," and retired, when the company rose and volunteered the "illustrious President of the United States."

A local chronicler says: "The day was spent with the greatest harmony, and every heart was gladdened by the presence of so great and good a man."

General Washington arrived in Philadelphia about noon on the sixth of July in perfect health. His approach to that city was announced by the firing of cannon and the ringing of bells. He had been absent from the seat of government from March 21 until July 6 of the same year.

GEORGE R. PROWELL.

From, *News*

*Lancaster Pa.*

Date, *Feb. 15<sup>th</sup> 1894.*

## LANCASTER LONG AGO

Mr. George Steinman Furnishes an Interesting Chapter in Our History.

### PRISONERS OF THE REVOLUTION.

A Local Historian Details Some Facts Concerning Our Borough's Part in the Revolution—Meeting of Daughters of Revolution.

A meeting of the Donegal Chapter, Daughters of the Revolution was held at ten o'clock yesterday morning at the home of Miss Lillian Diller, on South Queen street. Miss Lillie Evans, of Columbia, the regent, presided, and the following were present: Mrs. Dr. Henry Carpenter, Mrs. Du Bois Rohrer, Mrs. Arthur Boardman, Mrs. Dr. E. B. Dlyns, Misses Lillie Evans, Bessie Atlee, Henrietta Brinton, Martha Clark, Lillian Diller, Sarah Hess, of Lancaster; Miss Walker, of Gap; Miss Josephine Buchanan, of Marietta.

Miss Martha Clark read the following paper, which had been prepared by Mr. George Steinman, of this city.

"During the Revolution our borough was not the scene of bloodshed, nor was

there a battle fought in the county, was always ready to furnish men and money for the cause of liberty. Early in the war Lancaster had furnished its full quota of soldiers, and on account of the devotion of its people to the new government Washington deemed it a safe place to send the British prisoners. Soldiers were comfortably quartered here in the barracks, at the northwest corner of Duke and Walnut streets, during the winter of '77 and '78, while those poor patriots at Valley Forge were suffering and dying from exposure to that severe winter.

"The prison in which the prisoners were confined was a two story saw-buck house on the east side of Middle street, and was taken down when Shippen was extended. This building was erected as a barracks to accommodate Gen. Fobes' troop on their return from Fort Pitt. It was to this prison that Captain Lee of our army (under the disguise of a British soldier), allowed himself to be taken as a prisoner in order to discover the manner of escape of the prisoners, by making that long and daring march to the Delaware river, where they were recaptured. When Lee returned to Lancaster he retraced his steps and brought to justice fifteen persons on the route who had aided their escape.

"The prisoners were not closely confined, but were allowed the freedom of the borough, and the officers saw considerable gaiety while here. Marshall in his diary says: 'March 1, 1780 Last night there was a great entertainment for the English officers (prisoners) at Peter Hofnagle's. Grand supper, with music, dancing, etc.' Hofnagle's should be Hoffnagle's, and the tavern stood where the Hiester House now stands.

"To show the extravagance of the entertainments, he also says 'January 21, 1780, Splendid Assembly last night at the court house. Twenty-one ladies; double that quantity of men; dancing, singing, gaming, drinking, carousing, etc., etc. It is said each subscriber paid three hundred dollars, and any interloper of assembly nights, admitted by paying thirty dollars each night' But it must be remembered this was paid in continental money, which, at that time, took about ten dollars to make one in gold.

"As early in the war as the winter of 1775 and 1776 several hundred prisoners arrived in Lancaster taken at St. John's by General Montgomery. With them were sixty-six women and one hundred and twenty-five children. Among the officers that were captured came Major John Andre and Major James Gordon (Earl Gordon). The latter arrived here December 11, 1775, and I have a letter from him written in Lancaster, dated February 11, 1782, to Brigadier General Hand, asking him to request his Excellency General Washington to grant him permission to go to New York to get money for the prisoners under his care at Lancaster; this showing that he was still here with prisoners.



more than three months after the surrender of Cornwallis.

"It would have been better for poor Andre had he remained here with Earl Gordon. In March, 1776, he was sent to Carlisle, and from there he was soon exchanged and got back into the British army. He then turned up in that disastrous affair with Arnold and was hung at Tappan. The following inscription which I copied from his monument in Westminster Abbey tells his sad story:

Sacred to the Memory  
of

MAJOR JOHN ANDRE,

who, raised by his merit at an early period of life to the rank of adjutant general of the British forces in America and employed in an important but hazardous enterprise, fell a sacrifice to his King and country on the 2d of October, A. D. 1780, aged 29, universally beloved and esteemed by the army in which he served and lamented even by his foes.

His Gracious Sovereign, King George the Third, has caused this monument to be erected.

The remains of Major John Andre were on the 10th of August, 1821, removed from Tappan

by James Buchanan, esq.,

His Majesty's Consul at New York, Under Instructions from His Royal Highness.

The Duke of York,

and with the permission of the Dean and Chapter finally deposited in a grave contiguous to the monument on the 28th of November, 1821.

"Andre while in Lancaster made his home with Coleb Cope in the house in which the Hon. A. Herr Smith now resides, on North Lime street.

"In 1777 the borough became crowded with prisoners and a lot of them were quartered in the barracks, much to the annoyance of our soldiers and the people of the borough. On August 24 two hundred were taken from the barracks and marched under a strong guard to Reading, and on October 7 one hundred and twenty-three were taken to Virginia. The prisoners were English, Scotch and Irish. Many of the Hessians who were taken prisoners came to Lancaster and at the close of the Revolution stayed here and intermarried with the people of the county. Their descendants are still among us.

"It seems strange that our local histories have all failed to mention the fact of so good and great a man as His Excellency General Washington having spent the Fourth of July, 1791, in our borough. He was on his way to York and a number of the inhabitants of the borough went to Wright's Ferry to meet him and escort him to Lancaster. He arrived here at six o'clock on the evening of the third. An address of welcome was read by General Hand, to which the President replied. At three o'clock in the afternoon of July fourth the President sat down, with a large number of citizens, to an entertainment in the court house. A number of toasts were drank, and at a late hour the President proposed a toast to "The Governor and State of Pennsylvania" and then retired. The company arose and drank to their illustrious guest. He started for Philadelphia the next day and arrived there on July 6th.

"I think I am safe in saying Washing-

ton was not in the borough during the Revolution, and only once in the county. On September 16, 1777, he stopped at the White Horse tavern, Salisbury township, on his way to Yellow Springs.

"About noon June 18, 1779, Lady Washington passed through the borough on her way to Mount Vernon. She was attended by a company of light horse and her servants.

"I will conclude by giving a few prices paid in continental money at Lancaster:

1779.

August 11—Lamb per pound.....	\$ 0 30
October 19—Butter per pound.....	4 00
November 11—Rye per bushel.....	37 33

1780.

November 4—Mutton per pound.....	\$ 5 00
June 11—Butter per pound.....	7 00
October 6—Butter per pound.....	15 00

Upon the conclusion of the reading of the paper the society extended Mr. Steinman a vote of thanks for the preparation of the paper and the able manner in which it was written.

After partaking of refreshments the society adjourned to meet at the residence of Mrs. Rapp, in York, on the second Wednesday in March.

From, *Examiner*

*Lancaster Pa.*

Date, *Feb. 13* 1894,

## WASHINGTON IN LANCASTER.

He Was the Guest of This City on July  
Fourth, 1791.

### A FACT NEVER BEFORE PUBLISHED.

He Was First Denominated the "Father of His Country" by a German Almanac Published in This City by Francis Bailey in 1779—His Arrival and Entertainment in Lancaster.

The following interesting fact of local history was discovered by Mr. Geo. R. Prowell, a newspaper correspondent and historical writer, of Philadelphia:

That George Washington was the guest of the citizens of Lancaster on July 4, 1791, and participated in the demonstrations celebrating the fifteenth anniversary of American Independence is a fact of interesting history heretofore unpublished.

In the year 1790 he had made a triumphant tour of the Eastern States, and soon after the adjournment of the First Congress he set out on a tour through the



Southern States, where he was everywhere received with tokens of veneration, love and respect. Philadelphia was then the seat of government, and he left that city at noon on March 21, 1791, for Mt. Vernon. His equipage consisted of a handsome white coach, built for the occasion by Mr. Clarke, of Philadelphia, drawn by four horses, a baggage wagon drawn by two horses, four saddle horses and one horse led with these, his valet, two footmen, a coachman and a postilion. Major Jackson accompanied him on the entire trip. They went by way of Wilmington, Delaware, crossed the Chesapeake Bay to Annapolis, Maryland, and proceeded to Georgetown, where he met the commissioner appointed to lay out the District of Columbia, and locate the site of the National Capital and the Presidential mansion. Having accomplished this work to his satisfaction, he went to Mount Vernon, and after remaining there one week departed on his eventful tour, going as far south as Savannah, Georgia. His approach to all the Southern towns was announced by salvos of artillery and the ringing of bells. A reception and banquet were given in his honor by the authorities of every town and he was always received with the greatest demonstrations of joy.

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this joyful occasion they approach the first Magistrate of the Union with hearts impressed with no less grateful respect than their fellow citizens of the East and of the South. With them they have admired those talents and that firm prudence in the field which finally insured success to the American arms. But at this time reference forbids the language that would naturally flow from the recapitulation of the events of the late glorious revolution. The faithful page of history will record your illustrious actions for posterity. Yet we can't forbear mentioning what we, in our day, have beheld and witnessed. We have seen you at the awful period, when the storm of war was bursting around us and our fertile plains were deluged with the richest blood of America, rise above adversity and exerting all the talents of the patriot and the hero to save our country from the threatened ruin and, when, by the will of Heaven, those exertions had restored peace and prosperity to the United States and the grand object for which you drew the sword was accomplished, we have beheld you, adorned with every private social virtue, mingling with your fellow-citizens. Yet that transcendent love of country, by which you have already been actuated, did not suffer you to rest here, but when the united voice of myriads of freemen, your fellow-citizens, called you from the repose of domestic life, actuated solely by principles of true glory, not seeking



own aggrandizement, but sacrificing the sweets of retired life to the wishes and happiness of your country, we have beheld you possessed of the confidence of a great people, presiding over their councils, and by your happy administration uniting them together by the great political bond of one common interest. It is, therefore, that the inhabitants of this borough seize with joy the only opportunity which is offered to them to testify their approbation of, and their gratitude for, your services. Long, very long, sir, may you enjoy the affections of your fellow citizens. We pray for a long continuance of your health and happiness and the choicest blessings of Heaven on our beloved country, and on you, its father and its friend.

Signed on Behalf of themselves and the inhabitants of the Borough of Lancaster.

EDWARD HAND,  
PAUL ZANTZINGER,  
Burgesses.  
JOHN HUBLEY,  
ADAM REIGART,  
JACOB KRUG,  
CASPER SHAFFNER,  
JACOB FREY,  
Assistants.

To the above address Washington responded as follows:

To the corporation and inhabitants of the Borough of Lancaster.

GENTLEMEN—Your congratulations on my arrival in Lancaster are received with pleasure, and the flattering expressions of your esteem are replied to with sincere regard. While I confess my gratitude for the distinguished estimation in which you are pleased to hold my public services, a sense of justice to my fellow citizens ascribes to other causes the peace and prosperity of our highly favored country. Her freedom and happiness are founded in their patriotic exertions and will, I trust, be transmitted to distant ages through the same medium of wisdom and virtue. With sincere wishes for your social, I offer an individual prayer for your individual welfare.

G. WASHINGTON.

At 3 o'clock the President and a very large number of citizens sat down to an elegant entertainment, provided for the occasion, in the Court House, then situated in Centre Square.

After dinner the following toasts were drunk:

1. "The Day and All Who Honor It;"
2. "The United States;" 3. "The Legislature of the Union—May it always be guided by the 'genuine maxim of an honest, magnanimous policy'" (see the President's inaugural address); 4. "The King and National Assembly of France;"
5. "The Marquis de La Fayette;" 6. "The Friendly European Powers;" 7. "The Memory of those Patriots and Heroes who fought and fell in the glorious cause of American Liberty;" 8. "The General Prevalence of Religion and Morality;" 9. "Agriculture and Commerce;" 10. "May the Example of America and France be Productive of True Liberty to every Nation on the Globe;" 11. "May the Rights of Man

be Understood and be Preserved Inviolable in our Great Republic;" 12. "The Fair Daughters of America;" 13. "May the Lamp of Science continue to illuminate this Western World to the end of Time;" 14. "The Memory of the American Patriot, Statesman and Philosopher—Benjamin Franklin;" 15. "May the oppressed of all nations find an asylum in America."

The President then gave "The Governor and State of Pennsylvania" and retired, when the company rose and volunteered the "illustrious President of the United States."

A local chronicler says: "The day was spent with the greatest harmony, and every heart was gladdened by the presence of so great and good a man."

General Washington arrived in Philadelphia about noon on the sixth of July in perfect health. His approach to that city was announced by the firing of cannon and the ringing of bells. He had been absent from the seat of government from March 21 until July 6 of the same year.

GEORGE R. PROWELL.

From, *Times*  
*Phila. Pa.*  
Date, *Feb. 26, 1894.*



BISHOP KNIGHT.

A CHURCH  
OF GLASS



## THE MAGNIFICENT WINDOWS THAT ARE LANCASTER'S PRIDE.

### BEAUTIES OF OLD ST. JAMES'

An Edifice That Has Many Revolutionary  
Memories and Has Been Successfully  
Transformed Into a Good Example of  
Modern Architecture—Its Line of Pastors.

From a Correspondent of THE TIMES.

LANCASTER, February 23.

An old custom decrees that the ringers of the church bells in Lancaster on a Sunday morning shall all ring a final peel together, and a poetic custom it is, the various bells of old "Mother Trinity," the First Reformed, St. Paul's, Zion's Lutheran, the Presbyterian and historic St. James', sounding out in one united appeal to the faithful to remember their own churches on earth while they recall that there are no sects in heaven. And hearing their simultaneous call, one hardly knows to which church to turn. But this Sunday morning let us visit St. James' together.

St. James' is architecturally unique. It is a plain old meeting house of half a century ago transformed into a Romanesque church of uncommon dignity, with a brick campanile that is among the most beautiful in the State and an apsidal chancel more suggestive of Lombardy than of Lancaster. With the pretty churchyard, enclosed by the church and the rectory, and filled with interesting old tombstones, the whole effect is of great antiquity. The interior is equally unusual. There is not another church in the Central diocese at once so simple and so rich, so comfortable and so strictly ecclesiastical, the whole decorative treatment according with the bold structural changes by which Mr. Burns, the architect, achieved the transformation which made old St. James' the artistic pride of Lancaster.

The chief feature of the interior is the group of windows that are the pride of the old church. This admirable series of stained glass memorials are from the most noted manufactories of the Old World.

In the chancel are shown fifteen medallion pictures, of the style appropriate to the single-light, round-arch windows. These were painted in England by artists of repute, among them Wailes, of Newcastle. Of the five windows surrounding the apse the north is that of St. James (the dedication of the church), containing three groups. In the centre, our Lord conferring the title Boanerges; above, the Martyrdom of the Apostles; beneath, the transfiguration, one of the scenes of St. James' special honor.

This window is the gift of the late Clement B. Grubb, in memory of his mother and bears her name in the border. The subject of St. James is continued in the opposite or south window. Below, the "Calling of the Apostles From His Nets;" in the other groups the two scenes of St. James' preference by our Lord, viz., to be with him in the agonies in the garden and at the raising of Jairus' daughter,

these subjects connecting the St. James' with that of the central window. This window is a memorial to the late Mrs. Ann Coleman and was erected by G. Dawson Coleman.

The central or east window represents the subject which all the others, but particularly the two flanking windows in the northeast and southeast, typify and illustrate. It contains the three stages of our Lord's life—below is the Annunciation, in the middle the Crucifixion and above the Resurrection. This window is the affectionate contribution of the whole congregation to the memory of the venerable prelate who for more than a generation ministered at the altar above which it is placed. In the lower panel is the Episcopal seal, the mitre and the legend in Latin: "To the sacred memory of Samuel Bowman, Doctor of Theology, Bishop."

The adjoining window on the north was erected by the then senior church warden, the late John L. Atlee, M. D., whose son, William Aug. Atlee, at present holds that important post. It is in memory of the Atlee family, who for more than a century—indeed it may be said from the founding of the parish—have been prominent in the vestry and wardenship of the church. The window bears no inscription. Its subjects range in illustration of the central light; be-

neath, the annunciation to Zacharias; above, the sacrifice of Isaac, and in the head the delivery of Joseph from the pit—a type of the Resurrection which runs on in the southeast window in the deliverance of Jonah. Beneath this, in illustration of the Crucifixion, is the erection of the brazen serpent, and below, as a type of the Annunciation, is the sacrifice of Manoah. This last window was the gift of the late Mr. and Mrs. Newton Lightner and is inscribed to the memory of James and Ann Hopkins.

This beautiful group of apse windows, erected nearly a score of years ago during the rectorship of Rev. Edward Shippen Watson, D. D., are not as striking at first sight as some of the illuminated windows upon both sides of the church, and yet they grow upon the observer. It would be difficult to assign the palm to any one window of the series. They are to be considered as a whole. Their pomp of color is solemn in its gorgeousness, the true religious light of the storied window.

The memorial windows, which fill both sides and the rear of this fine old church, are of great beauty. Many of them have been erected within the last dozen or fifteen years and exhibit the improvements that have attended the development of the art. A favorite picture with many competent judges is a memorial to Miss Harnet Old, the subject being a representation of St. Mark, who, bearing his scroll, is an ideal figure, the illumination being very fine. Close by is a venerable window that could not fail to engage the interest of even the most careless of observers, for it is a memorial of one of Lancaster's proud names, and the inscription probably attracts more attention than the Scriptural subject used to commemorate his virtues. This inscription is simple enough and reads as follows: "George Ross, signer of the Declaration of Independence. Died July 11, 1799." The revolutionary patriot himself is buried beneath the chancel of St. James', and a tablet there recites his virtues. Similar tablets keep green the memories of his daughter, Caroline Orrick, and of Abraham Carpenter, Elizabeth Old, James and Ann Hopkins, General Edward Hand, of Continental fame, and scores of others, who, in the olden time, were pillars of the church, and whose dust is mingled





ST. JAMES' CHURCH, LANCASTER.

with the sacred soil of the quiet old church-yard beyond.

A beautiful window, erected to the memory of Mira Lloyd Kaufman, represents the angel hearing the glad song of the Incarnation, "For behold I bring you good tidings." The coloring of this picture is superb and the boldness of execution is all the more remarkable by reason of the finish that attaches to every detail of the treatment. There is another window nearby which gains more than passing notice even amid the magnificent surroundings. It is a representation of Christ in the temple, and is erected to the memory of James Buchanan Johnston by his mother, who, during the administration of her uncle, President Buchanan, was known to the world as Harriet Lanc. As is well known, a few years after the war she married a prominent Baltimore banker, Henry E. Johnston, and of the children born of this union the eldest was named in honor of his illustrious granduncle, and the second was his father's namesake. Sorrows came thick and fast upon Mrs. Johnston within a brief period in the early '80s. After a singularly happy married life she was bereft by death in rapid succession of a devoted husband and her two boys. The memory of that affliction is enshrined on the speaking walls of old St. James', of which the President's niece was during her residence here a loyal member. The memorial window to her eldest son, which bears a touching tribute, is a splendid piece of work. It shows the youthful Jesus in the centre of a group of amazed men of learning expounding the doctrines that fill them with awe. The expressions upon the faces of the venerable doctors and on the inspired countenance of the

Divine Youth are given with much skill. A singular feature of this otherwise beautiful window is the misquotation under the picture: "Wist ye not that I must be in my Father's house?"

A very striking window is that representing the Archangel Gabriel, surmounted by the inscription: "The trumpet shall sound and the dead shall be raised." The pose of the figure is spirited and the general effect admirable. The window was presented by the late Clement B. Grubb, who was one of St. James' wealthiest and most liberal parishioners. Close at hand is the Archangel again, a remarkably effective picture, the dominating emerald tinge giving it a spiritual effect that is, however, free from sombreness. The inscription: "I am Gabriel, who stand in the presence of God," heightens the solemn grandeur of what is a thoroughly impressive design.

A representation of the Ascension, illuminated in beautifully blended shadings, is a memorial tribute to the late George Willson that enlists respectful admiration alike for the tenderness of the subject and the artistic skill with which it is treated, while the remembrance of the late Newton Lightner, the Nestor of the Lancaster bar, to his wife, Ann Hopkins, is a monument of tender thought, as well as of art. The figures represented are those of Christ, Mary and Martha; the inscription, "One Thing is Needful." The thought of the bereaved husband tells itself. The three windows in the rear of the church, the contribution of Mrs. Mary Esheleman Hiester Levis, while perhaps wanting somewhat in the classical merit, richness of tone and beauty of drawing that distinguish the other designs, are full of spirit and contribute





INTERIOR ST. JAMES, LOOKING TOWARD THE CHANCEL.



to the general effect of the illumination; the subjects represented are Moses, David and Joseph and the Infant Jesus.

There are numerous memorial tablets upon the walls of the ancient edifice. Among the first to arrest the attention of the visitor is that which the affectionate remembrance of the congregation has inscribed to one of the gentlest spirits that has ever shed its glow over the parish to which he was for a number of years attached. It reads as follows:

TO THE BLESSED MEMORY OF  
WILLIAM AUGUSTUS MÜHLENBERG, D. D.,  
PRIEST,  
SOME TIME CO-RECTOR OF THIS PARISH,  
Who in the course of a long life, among  
many other good deeds, founded the  
Church of the Holy Communion, St.  
Luke's Hospital and St. Johnsland in  
New York. Obiit April 8, 1877; ætat.  
sue 82.  
WELL DONE, GOOD AND FAITHFUL SER-  
VANT.

Near by is a tablet to the memory of one whose name is linked with the early triumphs of the Episcopal Church in America and whom Philadelphians proudly number among their fathers of the faithful. This is the inscription:

Sacred to the memory of Rt. Rev. WILLIAM WHITE, D. D., First Bishop of the Protestant Episcopal Diocese of Pennsylvania. To commemorate his eminent services and holy life and to record their pious veneration of his memory, the congregation of St. James' Church erected this tablet. He was born in Philadelphia, August 4, 1747; consecrated Bishop at Lambeth, in England, February 1, 1787; died in Philadelphia, July 17, 1836.

In the line of rectors who have ministered to this venerable parish, the records of which are still in an admirable state of preservation, are numbered many who gained high distinction in the church. The predecessor of the present rector was the late Cyrus Frederic Knight, D. D., D. C. L., S. T. D., the distinguished scholar and churchman, who during his rectorship, extending over a dozen years, was elected to the Bishopric of Milwaukee, and who died a few years ago shortly after his elevation to the episcopate, mourned throughout the whole church. Bishop Knight was one whose profound learning, rare culture and deep spirituality have left a lasting impression upon the parish. Another name that has given lustre to the church was that of the lamented Bishop Bowman, who also reached his elevation to the highest dignity of the church during his ministration to the people here. Then there was Bishop Ives, for a long period a rector of St. James', and the distinguished Bishop Kerfoot, whom the church records reveal as at one time a Sunday school pupil of that rare spirit of pre-revolutionary memory, Rev. Thomas Barton, the "missionary rector," the third in the line which began in 1774 with Richard Locke. Then there were Membert, who gained note as a teacher and historian; Edward Shippen Watson, of scholarly distinction, and others whose names are fondly cherished by the older people of the parish.

Probably no single figure stands out so strikingly among these saintly men as that of Barton, who became rector in 1839, and whose virtues the church historians delight in extolling. As a pastor, a citizen and a man, Mr. Barton was the idol of those Colonial times before the seeds of revolution had yet begun to bear fruit. When the mutterings finally broke, Rector Barton, staunch Tory that he was, did not bend to the coming storm. That stormy spirit which had manifested courage in countless forms during his ministry, could not be deviated from the line of what he honestly believed to be his duty. In the pious devotions of his flock at which he ministered, he still continued to pray "for the King." This aroused a strong feeling against him and his congregation, which ended in the closing of the church in 1775. The doors and windows were tightly nailed up and so remained until the troubles had subsided. Mr. Barton's connection with the congregation ceased some time in the year 1777, and near the close of the following year he and his wife went to New York in accordance with permission granted by the Government of Pennsylvania under certain conditions, one of which was that he should not return. He stoutly refused to take the oath abjuring allegiance to the English King. All his children except the oldest (afterwards Judge Barton, then in England) remained in Pennsylvania, and for nearly two years he was not permitted to see them. In 1780 his son returned from Europe, when David Rittenhouse, the celebrated astronomer of Philadelphia (whose daughter was then the wife of the exiled dominie) Colonel Atlee, a former parishioner, and others exerted their influence to procure an interview between parents and children.

This indulgence was not obtained until April, 1780, when the Council granted a passport, sanctioned by General Washington himself. This meeting between the clergyman and his family was their last on earth, as Mr. Barton died soon after his return to New York, and his remains were interred in the chancel of St. George's Church in that city. His first wife, who was Miss Esther Rittenhouse, is buried in St. James'. His second wife, formerly Miss Thornbury, survived him many years.

Mr. Barton during his connection with St. James' was known as the "preacher fireman" on account of his active interest in the founding of the old Friendship Volunteer Fire Company, and the zeal with which he performed his duties as a member of that organization. At many of the fires of those early days he carried into the work the same intrepidity that had distinguished him in the French and Indian war, in which he was conspicuous for gallantry.

Of a naturally peaceable and gentle disposition, it is related of him that during one of the meetings of the fire company held at a public house a borough rowdy made it his business to bully and annoy the preacher by every means in his power. Barton bore with the affronts and insults until forbearance ceased to be a virtue, when, seizing his tormentor by the collar, he administered to him such a thorough flogging as to cause the rowdy to cultivate better manners in the future, at least while in the presence of the muscular "preacher-fireman."

The present rector of St. James' is the Rev. Percy J. Robottom, who succeeded the late Bishop Knight and was installed the first



Sunday after Easter, 1890. He is a young man, yet in his early thirties, a fluent writer, having prior to taking orders been employed as a reporter on the New York Tribune. He is a fine pulpit orator and as a reader is enabled to invest the beautiful Episcopal service with solemn dignity and power. As a worker he is indefatigable and the result of his labors in the three years of his rector-

ship, especially among those of the congregation in poor and moderate circumstances, is seen in the quickened interest shown in church work. The financial receipts during the period named have been larger than ever before in the same length of time. There are about 500 communicant members of the parish, a large and flourishing chapel, to which the rector and his assistant, Rev. Lansing Humphrey, have given attention that is steadily bearing fruit; a day nursery, or creche, where mothers who are compelled to be absent from their homes during the day may leave their young children. Other institutions of the parish are an orphan asylum, the Bishop Bowman Church Home for Old Ladies and the Yeates Institute, a fine academic school for boys, of which Rev. Montgomery R. Hooper, a man of very extended learning, is the headmaster.

In the parish library are many interesting old documents, among which are the minutes of the "Friendly Society of the Protestant Episcopal Church in and Near Philadelphia" running back to 1788, and a time-worn old book in which there is a record of moneys paid by the Society for the Propagation of the Bible in Foreign Parts, the dates of which begin at 1754. Then, beginning the same year, there is a carefully-kept record of marriages and "christenings," the quaint old form used in the English prayer-books being preserved instead of the more common "baptism."

The wardens and vestrymen at present include the following well-known citizens of Lancaster: Hon. William Aug. Atlee, rector's church warden; Captain George M. Franklin, vestry's church warden, and Francis Shroder.

From,

*Press*

*Oxford Pa.*

Date, *April 12* 1894.

#### A Patriot of 1776.

In 1776 James Morrison of Drumore township, Lancaster county, then 20 years old, went to Lancaster and raised a company of 110 soldiers and went to the front in the Revolutionary war. He fought it through and when mustered out at the end of the war was only able to bring 60 soldiers back home. The above can be seen on record at Washington, D. C. James Morrison married a Miss Robinson of Drumore township, Lancaster county, and on February 8, 1776, a daughter was born to them, who married Charles Jones on June 1st, 1812. To them a son was born June 4th, 1813,

190 years. None of the children or

was living

which child, grandson of James Morrison, is the writer of the above, now eighty years old, namely, John R. Jones of Peach Bottom.—Delta Herald and Times.

From,

*Examiner*

*Lancaster Pa.*

Date, *May 9* 1894.

## THE SEMINARY EXERCISES.

Some Business Transacted by the Board of Visitors.

### A HISTORY OF THE INSTITUTION.

Many Ministers Already in Attendance at the Exercises—The Sermon To-Night by Dr. Burrell Will Not be Preached—The Dedictory and Commencement Exercises To-Morrow.

The present anniversary of the Theological Seminary of the Reformed Church promises to be the most largely attended and most notable of any since the founding of the institution. Among those who have already arrived in the city to attend the exercises are: Revs. E. R. Eschbach, D. D., Frederick, Md.; Conrad Clever, D. D., Baltimore, Md.; J. O. Miller, D. D., York; A. J. Heller, Berlin; J. Spangler Kieffer, D. D., Hagerstown, Md.; Henry M. Kieffer, D. D., Easton; John P. Stein, Reading; S. G. Wagner, D. D., Allentown; C. J. Musser, Norristown; J. J. Rothrock, Lansdale; C. G. Fisher, D. D., Philadelphia; H. H. W. Hibshman, Stroudsburg; W. J. Muir, Tremont; J. Nevin Bauman, Jeanette; Henry H. Apple, Philadelphia; J. T. Balliet, Middle Brook, Va.; A. E. Truxal, D. D., Tiffin.

The Board of Visitors of the seminary held a meeting on Tuesday afternoon. Those present were: Rev. Dr. J. O. Miller, Rev. Dr. Theo. Appel, Rev. Dr. S. G. Wagner, Rev. Dr. Henry M. Kieffer, Rev. John P. Stein, Rev. Dr. A. E. Truxal, Rev. A. J. Heller, Rev. Dr. Eschbach, Rev. J. Spangler Kieffer, Rev. Dr. C. G. Fisher, Rev. Conrad Clever.

The board organized by electing Doctor Miller president, Dr. Theo. Appel, secretary, and Dr. Fisher, treasurer. The report of Dr. E. V. Gerhart, president of the seminary faculty, was received. The report shows



to the general effect of the illumination subjects represented are Moses, David Joseph and the Infant Jesus. The institution was in a prosperous condition and recommended twenty-four students to receive testimonials of dismissal at the Seminary.

The graduating class made a proposition to the board to place an alcove in the seminary library to be filled with books purchased by themselves. The report was received with thanks.

This morning the examination of the graduating students commenced. Dr. T. G. Apple heard them in exegesis; Dr. Wm. Rupp, in practical theology; Dr. E. V. Gerhart, in dogmatics, and Dr. F. A. Gast, in Old Testament exegesis.

The sermon to have been delivered in the college chapel this evening by Dr. David J. Burrel, of the Dutch Collegiate Reformed church, of New York, will not be given, as a telegram was received today announcing the illness of the doctor.

The Board of Education will meet to-night, and to-morrow the regular commencement exercises will be held.

#### HISTORY OF THE SEMINARY.

The Oldest Institutions of the Reformed Church Are Located Here.

The oldest institutions of the Reformed Church in the United States, consisting of theological seminary, college and academy, are located at Lancaster. These literary institutions, as well as other colleges and seminaries throughout the territory of this large and growing church, have all taken their origin from this Theological Seminary, which was established in the year 1825, at Carlisle, Pa. This seminary, is therefore, regarded as the mother institution in the Reformed Church. It was removed from Carlisle to York, Pa., and again to Mercersburg, Pa., where in 1856 Marshall College was established in connection with it.

In 1853 Marshall College was removed to Lancaster, and became united with Franklin College, under the title of Franklin and Marshall College, and in 1871 the Theological Seminary was removed to the same place.

The seminary has a liberal endowment and occupies one of the finest locations in the city. Within the last few years a movement was started to increase the faculty of the seminary and also to erect a suitable building for its use. Two additional professorships have been endowed, one of New Testament Exegesis, filled by Rev. J. C. Bowman, D. D., and another of Practical Theology, filled by Rev. Wm. Rupp, D. D. The present seminary building, including an adjunct library building, has just been brought to completion at a cost, including the ground on which it is located, of about \$90,000. This enterprise has been consummated under the direction of a building committee appointed by the Eastern Mother Synod, and under the agency of Rev. Dr. J. C. Bowman, through whose energetic labors one of the new professor-

ships was also endowed. To him, more than any other person, belongs the credit of having brought to its happy consummation this educational movement in the Reformed Church. The whole sum raised within the last several years for the increase of the seminary endowment and the new buildings amounts to about \$182,000.

This oldest and largest Theological Seminary in the Reformed Church is carried forward under the control of three Eastern synods of the Church—the Eastern, the Potomac and Pittsburg synods. Its faculty now numbers five regular professors and a teacher of elocution. The number of students for several years past has been something over sixty.

The present week is devoted to the sixty-ninth annual commencement of the Seminary and the dedication of its fine new edifice. The forenoon of Thursday will be devoted to planting class trees upon the beautiful grounds, each class of graduates planting a tree. After the alumni dinner the dedicatory services will be held.

In the evening eight members of the present graduating class, which numbers twenty-four, will read theses, after which diplomas will be given by the president of the Board of Visitors and the exercises of commencement week close.

This is the only Theological Seminary in the eastern section of the Reformed Church which is regularly under church authority and control, being legally under the care of the three synods named above, the communicant membership of which numbers about one hundred and twenty thousand.

The next educational movement in these synods will most likely be in behalf of the college, Franklin and Marshall, which is in a highly flourishing condition, having a faculty of ten professors and one hundred and forty-two under-graduates.

The endowments and property of the two institutions may be estimated at a half-million dollars.

From, *Spuy*  
*Columbia Pa.*

Date, *May 23* 1894,

**COLUMBIA CLAIMANTS  
FOR UNTOLD MILLIONS.  
AND NOT AN IDLE CLAIM  
EITHER.**



**Ejectment Proceedings in a Pittsburg Case, Involving Several Millions of Dollars. The Heirs and Descendants of an Old Columbia Family are the Claimants—The Penn'a Railroad Company One of the Defendants.**

Away back in the early history of Columbia, there lived here a little barefooted boy, named James Stephenson. Of his ancestors little was known. He was raised by James Wright. When he grew to be a young lad, he was apprenticed to Dr. King, a Columbia druggist. After he had served his apprenticeship, he shook Columbia's dust off his shoes, and tramped over the mountains to Pittsburg. He settled down there in business and commenced the manufacture of white lead. He was successful and made a fortune. He invested some of his cash in real estate, which, has since grown into great value as the following story will show.

After the public works were constructed, and while they were still owned and controlled by the State, James Stephenson, who had grown into prominence, and was a Jacksonian Democrat of the old school, was appointed a canal commissioner, by Governor Shultz. Remembering his old friends and boyhood acquaintances at Columbia, he appointed his old friend John Barber, superintendent of the eastern division of the Pennsylvania canal, and of the Columbia & Philadelphia railroad. His affection for his old home and early friendships continued until his death, which occurred at Pittsburg, in 1831.

In disposing of his property, by will, he left cash legacies to the children of his old friend, John Barber. To his daughter, Amanda Stephenson, he left some valuable city real estate, with these conditions:

If she died unmarried, the land was to go to the heirs of John Barber, of Columbia. She married and transferred the land to Jacob Haight, to be held by him in trust for herself and Samuel Haight, her husband. It was conveyed back to her husband in 1855. He sold part to James McCully, who sold it in turn to the Pittsburg, Fort Wayne & Chicago railroad company, and Mr. and Mrs. Haight subsequently sold the remainder of the tract to the same corporation. The Fort Wayne company leased the whole tract to the Penn'a Railroad Company,

for 99 years. None of the children or heirs of Amanda Stephenson are living and the heirs of John Barber now come in with a claim for the land.

An ejectment suit came up in court at Pittsburg, on Monday, against the two railroad companies named above. The suit is brought by S. D. Mitchell, representing the Barber heirs. The property in question is at Penn Avenue and Tenth street and extends to the Allegheny river. On it are the general railroad offices and a freight station. The remainder is used as a yard. By agreement, a verdict of 6½ cents damages was given the plaintiff, the railroad companies agreeing to pay the costs. Final adjudication was left to the Court, which will decide whether the companies are to be ousted.

The case will depend entirely on the legality of the transfers of the land made by Amanda Stephenson and her husband. The plaintiffs claim that she had a right to dispose of the land as a life estate, but not in fee simple.

If the ejectment proceedings are successful, it will dispossess the railroad companies of property in the city of Pittsburg, which is now worth several millions of dollars.

From, *Intelligencer*  
*Lancaster, Pa*  
Date, *May 24* 1894

**AN OLD CHURCH.**

The West Nottingham Presbyterian  
Attended by Lancaster Countians.

A number of people in the extreme southern section of Lancaster county attend the Presbyterian church at West Nottingham, just over the Pennsylvania line in Cecil county, Md. The church has a new pastor, Rev. David E. Shaw having been installed recently.

West Nottingham Presbyterian church belongs to the Presbytery of New Castle. The name of the congregation, as it at first appears on the minutes of the presbytery, is the Mouth of Octoraro, and afterwards Lower Octoraro. The presbyterial records contain the first mention of it on March 23, 1724. About the year 1730 the name of Nottingham appears on the records. The other titles are not used. In 1740 Whitefield, accompanied by Lennett, Blair, Craighead and Cross, noted revivalists, visited Nottingham and preached.

A division in the congregation soon oc-



erred, the original church being the First Nottingham and the new church the Second Nottingham. Rev. Wm. Robinson, of England, supplied the Second Nottingham church in 1742. Rev. Samuel Finley was pastor of the congregation in 1744 and continued for seventeen years. While there his first wife, Sarah Hall, died, who was an aunt of Dr. Benjamin Rush and Judge Jacob Rush, formerly of Philadelphia. Finley was elected president of the college of New Jersey in 1761. In 1776 he died in Philadelphia.

About the year 1758 the name West Nottingham church appears on the records of presbytery and synod. The congregation in 1796, deciding to build a new church, asked presbytery to direct where it should be located. Presbytery accordingly appointed Col. William Steal, Col. Robert King, of Chestnut Level, Pa., Dr. John McDowell and Walter Finney, of New London Cross Roads, Pa., and John Mackey, of Rock, Md., a committee to go to West Nottingham and endeavor to unite the people on a site for the meeting house. They selected a spot on "Munroe's farm," but it was changed for the present site, a grand grove of majestic oaks. Andrew Ramsey and Capt. Wm. Johnson gave the land, two acres each. In 1800 the erection of the present church was commenced by James Cameron, William Cameron, sr., and Capt. Thomas Patton, who worked on it as mechanics. The building was completed in 1804.

The first pastor, Rev. Dr. James Magraw, a native of Bart township, Lancaster county, Pa., was ordained and installed on April 4, 1804. He died October 20, 1835, after a pastorage of 31 years. His funeral sermon was preached by Rev. Dr. Samuel Martin, of Chancelord, Pa., father of Rev. Dr. Samuel A. Martin, who preached the sermon at the installation last week. A tablet in the north wall of the church is in memory of Dr. Magraw.

The succeeding pastor, Rev. Geo. Burrows, was ordained and installed in December, 1836. At the dissolution of the pastoral relation of 1850, Dr. Burrows was elected professor of languages to Lafayette college. He went to San Francisco, California, several years ago, and was for some years a professor in the theological seminary in that city. His death occurred recently at the age of about 83 years. He was a wonderful student of the Bible, having read it through 700 times in Hebrew. His wife, who survives, was formerly Miss Amelia Shottwell, of England, and her marriage occurred during a visit to Oxford, Pa.

Dr. Burrows was succeeded by Rev. Dr. Archibald Alexander Hodge, who had previously been a missionary in Northern India. His installation occurred May 15, 1851, and was dissolved August 29, 1855. His death occurred at Princeton, N. J., a few years ago.

Rev. Dr. Samuel A. Gayley was installed pastor of the church on June 18, 1856, and continued for thirty-seven years.

In 1857 repairs to the amount of over \$3,000 were made to the church.

A number of ministers made the West Nottingham their church home in their young days; Rev. Joseph Smith, a pioneer of Presbyterianism to Western Pennsylvania; Rev. John Dick, who was in 1746 settled as pastor of the old side portion of New Castle and Drawyers; Rev. Dr. John Ewing, for years pastor of the First Presbyterian church of Philadelphia, and Rev. Dr. John Patton, formerly pastor of the Logan Square Presbyterian church, Philadelphia. His death occurred recently in that city.

The present pastor, Rev. David Edwin Shaw, was born near Pittsburg, Pa., about forty-four years ago. He is a son of William Shaw, deceased, formerly a trustee of the United Presbyterian seminary, at Allegheny. His maternal grandfather was the late Rev. Dr. Conner. Mr. Shaw attended the United Presbyterian seminary at Allegheny. From 1873 to 1874 he completed the study of theology at Free Church college, Edinburgh, Scotland. He is a classmate of Rev. Dr. James Stalker, Rev. Dr. Drummond and others. While at Edinburgh he studied Hebrew under a Jewish rabbi. Mr. Shaw's first charge was the United Presbyterian church at Keokuk, Iowa, 1874 to 1885. He was professor of Hebrew at Lincoln university, a Presbyterian institution, 1885 to 1894. Mr. Shaw preached his first sermon at West Nottingham on Sunday, January 7, 1894. His wife is a daughter of the late Rev. William Arnot, for years pastor of the Free High church, Edinburgh, where Mr. Shaw worshipped while a student in Scotland.

From, *Press*  
*Phila. Pa.*  
 Date, *June 10<sup>th</sup> 1894,*

## THE FEAST OF ROSES.

Manheim Lutherans to Commemorate the Memory of Baron Stiegel.

Special Despatch to "The Press."

Manheim, June 9.—Almost a century and a half ago Henry William Stiegel, a German baron of a noble race, left his home in Manheim, Germany, for the new world in search of adventure, with his active mind filled with projects for the building up of great industries in this new country of wealth. Upon his arrival here he soon won the favor of many friends and wooed and won Elizabeth Holtzin. Their first child, Barbara, was born on November 5, 1756. In 1757 he came to this vicinity and purchased and operated the Elizabeth furnace, which he named in honor of his wife. Here he gained fame and acquired wealth in the manufacture of wood stoves. Some of these old stoves are said to be still in existence in the eastern portion of Pennsylvania.

In 1762 Baron Stiegel was in the midst of his profitable iron industry. In this year it was that he purchased the tract



of land which now comprises the borough of Manheim. At that time there were only two houses here and both are still standing and occupied. Stiegel was a surveyor of no mean ability and shortly after the purchase of the tract laid out the town he was about to found precisely after the model of his native Manheim in Germany, and it is said to-day that it does not topographically differ from the birthplace of the Baron. The house which he built for his own use still stands at the corner of Market Square and East High Street.

In 1772 Stiegel executed a deed to the trustees of the congregation of Zion Lutheran Church a tract of land covering several acres as a site for a church building. The consideration exacted was an annual rental of "one red rose in the month of June, when the same shall be lawfully demanded." This modest rental was twice demanded and twice paid. The time-stained parchment deed, signed by the names of Henry William Stiegel and Elizabeth, his wife, is still well preserved, and is in possession of John M. Enswinge. On the land then deeded to Zion's people now stands a handsome church building, rebuilt in 1871, and one of the most beautiful and unique features of the interior decoration is a stained glass window over the pulpit bearing the symbol of a red rose in commemoration of Baron Stiegel.

To-day the people of Manheim are in a fever of excitement, for to-morrow will be the third annual celebration of the "Feast of Roses." The "Feast of Roses" this year will have a special significance from the fact that Miss Rebecca Boyer, the aged mother of Colonel Boyer, of Harrisburg, a great granddaughter of Baron Stiegel, will be among the number of direct descendants to receive at the hands of Rev. L. L. Lohr, the pastor, a red rose in payment of the rent stipulated by the donor of the ground. Frau Dina Lindenhainer, of Manheim, Germany, the birthplace and native home of Baron Stiegel, will also be one of the guests. Attorney General W. W. Hensel, of this State, will deliver the oration. Stiegel Castle, Knights of the Golden Eagle, named in honor of the Baron, will attend the exercises in a body.

From present indications this will be an occasion the like of which has never before been witnessed in this quaint old town, in the very center of the garden spot of Pennsylvania.

From,

Manheim Pa.

Date, June 14/1894.

RENT PAID WITH A ROSE.

THE THIRD PUBLIC FEAST.

Stiegel's Memory Honored By the People of  
Manheim—Hundreds Gather to Pay Re-  
spect to the Name of the Founder of the  
Town—Many Visitors From a Distance—At-  
torney Hensel Delivers An Address.

The Feast of the Roses has honored the  
name,

Of the great Baron Stiegel, emblazon'd  
by fame;

The noble, pure, generous, brave Baron  
may rest,

Where he labor'd and lived midst the  
friends he loved best.

No more will the visions of earth meet  
his gaze;

No more is he with us, proud temples to  
raise;

Still his name shall be honor'd, remem-  
bered his love;

With the angels and God may his soul  
rest above.

W. K.

Sunday, June 10, 1894.

For the third time the congregation of the Zion Lutheran Church in this borough, and the people of the town, have honored the name and memory of Baron Henry William Stiegel, who was the founder of Manheim. The celebration known as the Feast of Roses was instituted two years ago for the purpose of commemorating the generous gift from the ancient baron, to this congregation and each year finds the interest in the same more widespread and interesting.

By the untiring efforts of a few persons the history of this town and its founder has been become known to all the residents, and almost all the facts relating to the distinguished nobleman who bestowed all his wealth and labor to establish and promote the interests of our beautiful town, have been unearthed and published to the people. His descendants have been found, and their presence on these occasions lends interest and prestige to the unusual exercises. Sunday's feast eclipsed all previous efforts, and insures the future celebration of the event on an elaborate scale. It was a grand success.

Henry William Stiegel, founder of Manheim, was born near the city of Manheim, Germany, about the year 1733. He was of a wealthy and noble family, but was known as an eccentric man. When about twenty years of age he left his native land and came to America. It is thought that his idea in coming to America was to invest his money and obtain even greater riches than his relatives and friends in the old world. Tradition says that upon his arrival in America he spent about two years in traveling over the country in search of a suitable place to build a residence. He fell in love with a young lady in Philadelphia, and in 1755 was married. The Christian name of his wife was Elizabeth. They commenced housekeeping in Philadel-



and on Nov. 5, 1756, the first child was born. She was named Barbara.

In 1757 the Baron purchased the old Huber furnace property, which was one of the oldest furnaces in the United States. John Huber, who erected the furnace, had the following legend inscribed thereon:

"Johann Huber, der este Deutsche mann  
Der das eisenwerk folituren kann."

The old furnace, which stood on Furnace Run, in Elizabeth township, this county, was torn down and a new one built near the same spot. The new furnace was named Elizabeth furnace, in honor of the Baron's wife. In 1758 Baron Stiegel commenced manufacturing wood stoves there. The first he cast were jamb-stoves, and the following inscription was on each of those:

"Baron Stiegel ist der mann  
Der die ofen giesen kann."

These jamb-stoves were walled into the jamb of the kitchen fire place with the back projecting into the adjoining room. They were without pipe or oven.

People came from far and near to see Baron Stiegel's stoves, and he soon had all the orders he wanted. At that time the Baron was considered the most enterprising iron master in Eastern Pennsylvania. In 1760 Elizabeth furnace was in a prosperous condition, and the Baron was making money. He had about seventy-five men at work, and it is said that about twenty-five tenant houses stood near the furnace. The furnace lands covered nearly 900 acres, and a spacious house stood near the furnace in which the Baron lived during his visits to the place, which were made about once a month; the balance of the time he spent with his family in Philadelphia.

It was in September, 1762, that Baron Stiegel, for fifty pounds sterling, obtained a one third interest in a tract of 729 acres, and toward the close of the year he delivered the tracts into lots with streets and alleys, for the purpose of erecting a town, which, he said, must be called, Manheim, after his birthplace.

On this spot the borough of Manheim stands to day. The Baron did all the surveying himself, and laid out the town precisely as the city of the same name in Germany is laid out. It is said that topographically there is very little difference between the two places. When the town was founded there were 2 small log houses. Stiegel built the first house, a mansion, as it was then called, part of

which stands to-day at the corner of East High street and Market Square. On this house was a cupola where was stationed the band that played when the Baron came to town. His coming was always announced by the firing of a cannon.

Stiegel soon found that in order to promote the growth of the town he must establish industries, and encouraged by his success at the furnace, he erected a glass factory, in which he manufactured vases, bowls, flasks, pitchers, etc., some of which are still preserved in Mr. Geo. H. Danner's museum, and also in the possession of Mr. Nathaniel W. Long.

Baron Stiegel now possessed a vast estate, but he lived extravagantly and beyond his income, which averaged about \$25,000 per year. It is said that he entertained George Washington in 1770, who accompanied him from Philadelphia. But misfortune came, and he became embarrassed. Friends whom he had befriended refused to raise a finger in his behalf, and he was finally imprisoned for debt. In 1774 he was released and returned to his estate, but the Revolution interfered with his success, and he finally died a poor man, and his remains lie in the old Heidelberg graveyard, near Robesonia.

During his prosperous days at Manheim, he frequently instructed his employees in educational and religious matters, and gave to Zion's Lutheran congregation the plot of ground on which their beautiful church now stands, for five shillings, and an annual rental of one red rose, in the month of June, forever, when lawfully demanded. It was only twice demanded by him, and three times since, in 1892, '93 and '94, paid to his lineal descendants, who, on each occasion were present to receive it. The deed was made Dec. 4, 1772.

If it were possible for the spirit of the once great but eccentric Baron Stiegel to visit the scenes of his early days, in the lovely town of Manheim, of which he was the founder, he would certainly be pleased and astonished to see so many of its devoted people engaged in paying him a tribute of respect which kings might envy.

When Baron Stiegel finally settled down in Manheim, after traveling about through the country in search of a suitable place, he certainly found it in this pretty town, called Manheim, after the name of the city near his native place in



Germany. The congregation of Zion Lutheran Church, which distinguished itself more on this memorable occasion than any other, certainly was worthy of the effort of the great ancestor whom they meant to honor at the feast of the red rose.

#### SUNDAY'S EXERCISES.

The exercises of the Feast of Roses began on Saturday evening, when there was a display of the Stiegel Memorial Fountain, on the lawn in front of the church. On Sunday morning appropriate exercises were held in the Sunday school and at ten o'clock Rev. W. E. Main, of Hagerstown, Md., delivered the memorial sermon. His text was from Deuteronomy 4 : 32-33,

The formal celebration of this notable feast began at two o'clock in the afternoon, when the church was crowded with people, and hundreds were unable to gain admittance. It is estimated that the assemblage numbered eight hundred persons. Prof. Urban H. Hershey, organist of the church, opened the exercises by rendering a voluntary, after which the choir sang an anthem, entitled "Blessed be the Lord." Prayer was offered by Rev. Chas. E. Wehler, pastor of St. Paul's Reformed church. Dr. J. H. Sieling introduced the distinguished guests present at the feast, as follows; Mrs. Dina Linden-heim and Messrs. Eugene Schwab and Berthold Levy, of Mannheim, Germany, after, which the choir sang "Flower Day." A very beautiful poem was read by Rev. W. E. Main, called "Memories of Baron Stiegel," giving an account of the Baron's visit to this country, the laudable work he engaged in after settling in Mannheim the numerous works he undertook and accomplished, his generous gift to the people of the town, and the moral and spiritual advancement made under his influence and fostering care. During the exercises another poem, eulogistic of Stiegel's Christian life and character, was read by Dr. J. H. Sieling, and was highly appreciated by the audience. Both poems were composed by Prof. A. U. Leshner, formerly a school teacher in Rapho township, but at present residing in Columbia county

#### RECEIVING THE RED ROSE.

The singing of "All Hail the Power of Jesus' Name!" was followed by the introduction of the heirs of Baron Stiegel present, representing four generations. Dr. Sieling called heirs of the first and

second, but none responded. Of the third Mrs. Rebecca K. Boyer, of Harrisburg, Pa. answered: John Calvin Stiegel, of Harrisonburg, Va., Miss Annie L. Boyer, of Harrisburg Pa., Mr. Henry G. Morris, of Philadelphia, and Mr. James Wood, of Mt. Kisco, N. Y., responded to the call for heirs of the fourth generation and Miss Ella Boyer, Harrisburg, Mr. Stephen Morris, Philadelphia, and Miss Carolena Morris Wood, of Mt. Kisco, N. Y., to the fifth. The pastor, Rev. Luther L. Lohr, then in a few brief remarks presented "one red rose" to the senior heir, Mrs. Rebecca K. Boyer. Mr. James Wood, of Mt. Kisco, N. Y., an heir of Baron Stiegel, received the rose for the heir, and made a few remarks, detailing the history of the church and congregation, dwelling on the Baron's life, the nobleness of his character and the work he accomplished in and around the vicinity of Mannheim, and stated the instances were rare of such men as Baron Stiegel, who came to this country from Europe. A certificate of the Baron's will was here produced, setting forth that in consideration of the bequest he had made to the people of the town, a donation of a red rose was to be made annually to his heirs forever. The document was in an elaborate frame of antique design, and is dated 1772.

Letters were read from Gov. Pattison, ex-Postmaster General Wanamaker, Gen. D. H. Hastings and other prominent men, expressing regret at not being able to be present, but desiring that their sympathies be recorded with the people of Mannheim in paying a tribute of respect to the memory of the great and good baron. Following the reading of the above a memorial collection was taken, which is to be the beginning of the establishment of a permanent fund to be devoted to the annual exercises commemorating the feast.

#### ATTORNEY GENERAL HENSEL'S ADDRESS.

"My good friends and respective descendants of the man whom we are here to honor: This occasion is without a parallel in this new world. The founder of this town, an emigrant from Germany, locating among the English settlers, should make this remarkable incident, the Red Rose Day of Mannheim, one of the greatest features in the history of its people. One may see bloom the beautiful red rose, with other flowers, but for a week or a month, and fade, but this has



tendency to raise men and women to a higher plane of civilization. The commandment to honor father and mother means more than paternal. This commandment was an injunction on communities to foster historical instances.

"If I have any fault to find, it is the too great lax of the historical spirit. How little our children are being taught by the public school teachers as to the greatness of our county. How little our teachers know of Lancaster county. Many are not able to give the children a thorough knowledge of the county. They do not know of what nationalities the different places in the county have taken their names from. How little do teachers know about the mineral production of the county. In fact, what, what does the teacher know about the county? What do they know about the settlements, railroads, water power, iron works? Yet in this wilderness, where flowers were choked out by weeds, there is one community who know of the resources and wealth of their home, that respect and remember their founder, and the people of Manheim feel proud of the great Baron Stiegel, who came to this country one hundred and thirty years ago to day,

"He was a man full of energy, and here laid the foundation of modern progress. Mr. Hensel here referred to the eccentricities of the Baron, relating to his being received, when returning home from his Elizabeth furnace, by a band of music and the closing of all business. He had an income at that time of \$25,000 per annum. He was a Christian gentleman, a man who did not fear to serve God, and who was, also, a man of refinement.

"He was the owner of a number of furnaces which he named after his wife, Elizabeth, and also his daughters, Joanna, Lucy and Margaritta, as found throughout this part of the State. He suffered reverses, poverty and distress.

'There are letters still in existence which he sent to his lawyer, Mr. Jasper Yates, in which he said he would pay every one of his debts he owed to any party. He was thrust into the jailor's prison, and during his confinement a great effort was brought to bear on the Legislature to pass a special act for his liberation, and that all persons having objections should appear; but when the time had arrived not one person appeared to offer an objection.

"All the people of Lancaster county should feel a deep interest in these occa-

sions. To do justice to the memory of Baron Stiegel the people of Manheim should not rest satisfied until the Baron Stiegel chimess be hung in the tower of this church, and the ashes of him who is the founder of this beautiful town be raised from their resting place in another county and brought to this place with an imposing procession and the ringing of the chimess, and placed in the graveyard which he gave to this church for a red rose annually. A monument would be a fitting mark to the Baron's memory."

After Mr. Hensel's address the members of Stiegel Castle, No. 166, K. G. E., in a body, proceeded to the chancel of the church, where each deposited a red rose in the urn or receptacle provided for the same. The exercises of the afternoon then closed by the singing of the doxology and benediction by Rev. Wm. H. Ford, pastor of the M. E. Church

The Christian Endeavor Society connected with the church held special services at 6.30 p. m., and at 7.30 o'clock the pastor, Rev. Luther L. Lohr, delivered the closing sermon, and the Feast of Roses of 1894 became an event of the past.

The church was profusely decorated with cut flowers, potted plants and ferns, and in every portion of the building the historical red rose predominated. The original indenture or deed from Baron Stiegel was displayed in a frame in the recess of the pulpit, and proved to be an object of great interest to all present. It was closely inspected by many, and the Stiegel heirs scanned its time-worn page with unusual interest. As to the management and institution of this feast, Dr. J. H. Sieling deserves the credit for his indefatigable labor in bringing it to a successful issue. It will be observed annually.

From, News

Lancaster Pa.

Date, June 25<sup>th</sup> 1894

A SCHOOL'S CENTENNIAL

One Hundredth Anniversary of the  
of Linden Hall.



## YESTERDAY'S RELIGIOUS SERVICES

Rev. E. T. Kluge, of Bethlehem, Delivers a Commemorative Sermon  
In the Morning and Rev. J. H.  
Dubbs the Baccalaureate.

The centennial anniversary of the founding of Linden Hall Seminary at Lititz was very appropriately celebrated yesterday in connection with the opening exercises of the commencement week. The pretty Moravian church was handsomely decorated with potted plants and flowers, while above the pulpit hung the inscription "1794-1894. Centennial-100."

At the services in the morning, when the commemorative sermon was preached by Rev. Edward T. Kluge, of Bethlehem, Pa., and in the evening, when Rev. Dr. Joseph H. Dubbs, of Lancaster, delivered the baccalaureate sermon, the church was filled with students, their friends and many who had long since gone out of Linden Hall. The presence of Mrs. Eugene Frueauff, whose husband, now deceased was for thirty-two years principal of the seminary, was a source of great gratification to the older patrons of the school.

The liturgical service in the evening was conducted by Rev. Charles L. Moench, after which Rev. C. B. Shultz read the 9th Psalm.

The theme of the sermon by Rev. Kluge was "But call to remembrance the former days." His text was taken from Psalm cxv, 1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." The sermon was an excellent discourse and treated largely of the history of the seminary from its founding to the present day. The first person brought to Lititz for education was the daughter of Mrs. Marvell, of Baltimore. This was in September, 1794. No school then existed, but she prevailed upon the Sisters, who then kept a little day school, to take charge of her daughter. This one pupil, unsolicited by the Sisters, and received under protest, was the nucleus of what grew into the present flourishing institution. Soon others came, until finally eight children were under the charge of the Sisters—all that could then be accommodated. They took their meals at the frugal table, sleeping in the plain dormitory. Their costume was a white cap tied with pink ribbon, which they wore to church and in the school room.

During the century of the seminary's existence there have been but fourteen principals of the school, all of whom have passed away with the exception of the present principal, Rev. C. B. Shultz, and his predecessor, Rev. H. A. Brickers'cin, now in Germany. To this faithful band

of workers the speaker paid high tribute especially to Prof. Eugene Frueauff, who held the position for almost one-third of the lifetime of the school.

Upon the conclusion of the sermon Rev. Henry S. Van Vleck, of Ohio, led in prayer, when the benediction was pronounced by Rev. Dr. Dubbs.

### THE BACCALAUREATE

The baccalaureate sermon was preached in the evening by Rev. Joseph H. Dubbs, D. D., of Franklin and Marshall college. His text was taken from Luke i:50: "His mercy is on them that fear him from generation to generation," and Dr. Dubbs spoke as follows:

These words are an expression of the profoundest principle of social development. As generations come and go—as the slow procession of the centuries winds its way through the corridors of time—it is this fundamental truth that is most distinctly impressed on the mind of the devout observer. Its expression involves an element of thanksgiving (that is richer and fuller than the harmonies of earth. The promise which it conveys runs like a golden thread through the history of the ages, and its precious revelations indicate the increasing purpose of our God.

It is this principle which lends to a centennial like the present its true significance. The event is from this point of view of such importance that we would dishonor ourselves if we did not commemorate it. How can we better express our emotions on such an occasion than in the words of Whittier:

"Our father's God, from out whose hand  
The centuries fall like grains of sand,  
We meet to day, united, free,  
And loyal to our land and Thee,  
To thank Thee for the era done,  
And trust Thee for the opening one."

The appropriateness of our text is not general, but special. It constitutes, we remember, a part of the song of the Virgin Mary which is called the Magnificat. The mother of our Lord—the crown and glory of her sex—after expressing her rejoicing that the Lord "has regarded the low estate of his handmaiden, and that henceforth generations shall call her blessed," reaches the culmination of her thanksgiving when she discovers that God's Providence is not only general, but special—that "his mercy is on them that fear him from generation to generation."

If we sought for a complete illustration of this truth we might look far and wide before one could be found that would prove more thoroughly satisfactory than the occasion that has brought us together. Will not the fact also be recognized that there is special appropriateness at the celebration of the centennial anniversary of an institution devoted to the culture of woman, in expressing its central significance in the very words of the model woman—the blessed mother of our Lord. We observe, therefore,

I. That the history of this institution is a revelation of the mercy of God.

The culture of woman is a fundamental necessity in the development of the



in race. When Solomon erected his magnificent temple at Jerusalem, he caused the outer porch to be supported by two great pillars; one of which was called Jachin and the other Boaz; and it has been held by some modern expositors, that they respectively typified strength and beauty, the pillars on which the church and State depend. Man is Boaz and woman Jachin; man must perform the severest labors, while woman adds to them that polish and beauty without which they would at best be crude and incomplete. Long, long ago, before the building of the temple of Diana at Ephesus before the Parthenon reared its snowy crest on the heights of the Acropolis, this truth was fully acknowledged and exemplified by the architects of ancient Greece. They tell us that the Doric column, which is plain and massive, signifies man, while the Ionic, slender and graceful as a lily stem, represents woman, whose mission it is to prove the usefulness of the beautiful; for

"Wherever strength with beauty joins,  
Where with the rough the mild combines,  
There all is union, sweet and strong."

From this point of view it becomes evident that any scheme of education which fails to consider these social constituents must be one-sided and defective. Unless it provides for the training of the human race in its entirety its grandest developments will but intensify its disproportion. In the Middle Ages the efforts put forth for the education of men were literally stupendous. Universities were founded in every country in Europe, and their students were numbered by thousands. There was every where a raging thirst for knowledge, and such a man as Abelard had but to announce his intention of lecturing, though it was at some obscure convent in the midst of trackless forests, and almost all the young men in the country would hasten to hear him, though at the danger of starving in the wilderness. There were great scholars and thinkers in those days—men who built up philosophical systems which for grandeur and comprehensiveness have been compared with the great cathedrals which are still the wonder of the world. Yet with all this learning in high places the ages remained dark. The influence of great scholars hardly extended beyond a single generation, and when they passed away all their work had to be done anew. Learning was the possession of a few scholars, immersed in monastic cells, who spent their lives in studying the labors of their predecessors, and who were rarely able to enlarge the sum of human knowledge. The fact is that their whole system was radically defective because it failed to provide for the education of woman. The mothers remained ignorant, and there could therefore be no genuine social advancement. Occasionally, perhaps, some woman of transcendent genius might rise above these unfavorable conditions and, like Olympia Marata, become a wonder of her age; but she was re-

garded as a sort of *lusus nature*, a personage to be wondered at but carefully avoided. In those days, we remember, one of the Dukes of Normandy publicly thanked God that not one of the women of his house could read or write.

In the history of civilization there is nothing more humiliating than the neglect, not to say contempt, with which the subject of female education was, until a comparatively recent period, almost universally regarded. We are apt to suppose that in our own country, at least, woman has never been bound by such restrictions—that in this free country she has always been free to develop the talents which God had given her; but a brief investigation of original records would convince us of our error. "Not more than 170 years ago, long after the establishment of Harvard University, a Massachusetts school committee refused to permit girls to study arithmetic and grammar after the boys had been dismissed; and a little later a teacher in Plymouth county, in the same State, was discharged for instructing girls to cipher, on the ground that their heads were too weak to stand the strain of mathematics."

That in the early history of our own Commonwealth there were signs of better days is not to be questioned. Within a month of the arrival of William Penn the Quaker schoolmaster, Enoch Flower, announced that he would receive boarding scholars—girls as well as boys; and it will of course be conceded that in a place as important as Philadelphia, even in colonial days, educational facilities were never entirely wanting. Without ignoring isolated efforts, here and there, every historian must, however, recognize the fact that the early Moravian men like Zinzendorf, and Bessler, and Spangenberg—were in the highest sense the pioneers of the education of woman in America. With them the establishment of a school—whether for boys or girls—was never the spasmodic effort of a single enthusiast, to fail as soon as its original promoter had passed away, but it was from the beginning a part of a regular system, based on a full recognition of the profoundest necessities of social life. Wherever the Moravian pioneers established a settlement they also founded a school, and it was generally a boarding school. These schools were not always established in towns, but on farms wherever the requirements of the community seemed to demand them. To me it is pleasant to know that as early as 1745 some of my remote Moravian ancestors—who, by the way, were also ancestors of the present principal of this institution—were educated at a boarding school established in Frederick township, Montgomery county, on the farm of Henry Artes, a man who may be regarded as an American pioneer both of the Reformed and Moravian churches.

As a minister of the Reformed church—a church which in its early history is so closely associated with the Moravian—it also affords me pleasure to recall the



fact that the earliest Moravian "boarding school" in this country was opened in 1742, in the house of its earnest supporter, the Rev. John Bechtel, pastor of the Reformed church of Germantown, who was also a faithful laborer in the Unity of the Brethren.

The extraordinary attention devoted to female education—the establishment in rapid succession of Moravian schools, first at Germantown, and afterwards at Bethlehem and Lititz was not—we make bold to say—the result of any sudden inspiration. It was rather the fruit of the experience of an earlier period—a time of dreadful persecution in the fatherland, when the only hope of preserving the rich treasures of the faith consisted in the culture and development of the true idea of the Christian home. In those dreadful days it was chiefly upon the mothers that the Church relied for the work of handing down the rich legacy of truth to succeeding generations, and their advanced education became in the highest sense a Christian duty. If, however, there is any single individual who deserves the credit of reducing these convictions to a system—who impressed his faith and thought on the community which he adorned—it was the Moravian bishop, John Amos Comenius—the foremost educator in the history of modern times. To this man, on this occasion, and indeed at every educational festival, belongs the brightest crown of honor.

A hundred years have passed away since this institution was founded. It is pleasant to remember that its history is almost commensurate with that of our national government—that when it was founded George Washington was President of the United States. The reflection is stimulating to the imagination—visions of the past rise up before the mind, and we are moved to reverence for an institution that has braved the blasts of a hundred years. Yet the chief, the all-engrossing lesson, as we behold it, is a revelation of the constant mercy of God.

How wonderful it seems that this institution, founded under circumstances that must have been in the highest degree depressing, should have continued to grow through all these years. How many institutions have been founded at a later date, with high hopes and splendid promises, which have passed away leaving hardly a trace of their existence, while this school remains vigorous and strong—like a tree laden with fruit whose roots are watered by a perennial fountain.

I hold the prosperity which has attended Linden Hall to be largely due to its faithfulness to fundamental principles. It has never advocated a system of education which is contrary to nature. "There has been no desire to make trumpets out of flutes or sunflowers out of violets." The fact has been recognized that education, like humanity itself, is in its original constitution the same in both sexes, but that in its further development the true culture of woman must be concerned

in the bringing to light the peculiar powers and graces of her mind and character.

It has been said that we live in an age of experiments, and there can be no doubt that experiments wisely conducted have often resulted in wonderful discoveries. Yet in the work of education we hold that organic development is better than mere experiment, but it should be the historic fruit of all that has preceded it—it does not come by ignoring the experience of the past, but it rather applies it to new conditions and advanced problems. It thus becomes a living process, and in its higher developments it cannot die.

Having laid a solid foundation, the next care of the builder must be to erect a consistent superstructure. It has frequently been remarked that American educators are unduly inclined to lay stress on external appearances, and that they frequently attempt a higher power than the foundation will warrant. The deficiencies of their work become even more apparent in consequence of the high-sounding titles and inflated pretensions which seek to conceal them. In attempting everything such institutions fail to accomplish anything. The education which they afford is in fact no education at all—it is rather a mere crowning of the mind with a chaos of undigested facts and bits of knowledge which constitutes an effective bar to genuine culture. It is this weakness that is especially responsible for the innumerable wrecks that are scattered along the stream of the history of education in America.

The model of the educator must be the Christian home. The normal order is from the family to the school, from the school to the church, and from the church to Heaven. If I understand the purpose of Linden Hall it has always sought to realize this grand ideal. It has been in the highest sense a Home School. This does not mean that it has failed to recognize the importance of developing the highest powers of the mind. In every department of literature and art women are gaining the most brilliant prizes, and we rejoice in every opportunity that is provided for their advanced training.

If a young woman possesses talents that promise success in any honorable department of human endeavor, let them be cultivated by all means; but after all this is not the highest object of culture—

"Tis not to lead the battle on,  
 'Tis not to till the soil,  
 'Tis not to sit upon a throne,  
 Or share the victim's spoil;  
 'Tis not to speak to multitudes,  
 Or on the sea to roam;  
 No! None of these are woman's rights,  
 'Tis hers to rule at home."

There is something besides food and raiment to be cared for in this probationary world of ours. The present age seems to be almost entirely given up to the service of Mammon. Let it be woman's mission to bring man back to the true, the beautiful and the good, to glorify the Christian home. Let her no-



er divine master  
grance from the

ing thus considered the revelations  
mercy of God it is proper to regard  
II. The persons to whom the blessings  
is extended.

In a general sense the favor of Jehovah  
is universal. Rays of sunlight and re-  
freshing showers fell upon the just and  
unjust. In many respects the past cen-  
tury has been the most prosperous in the  
history of the world. The comforts of  
living have so greatly increased—the  
amenities of life have been so largely ex-  
tended—that we may well rejoice that  
we have escaped the hard lot of the  
pioneers of a former century. No nation  
in the history of the world has been so  
abundantly blessed as our own, and it  
seems as if, from this point of view, every  
centennial celebration should be a song  
of thanksgiving.

There is, however, a higher sense in  
which the mercy of God is not only gen-  
eral but special. The mercy of the Lord  
is upon those that fear him.

"The fear of the Lord is the beginning  
of wisdom." It might be added that it is  
its continuation and its end. The highest  
problems of existence, the purpose of  
creation, the object of life, the result of  
every earthly endeavor, can only be  
solved by those who fear the Lord.

The fear of the Lord is more than a  
recognition of our impotence. Many a  
heathen philosopher—many a suffering  
devotee—has been filled with a sense of  
the all-pervading presence of the  
Almighty, and has humbled himself to  
the dust before him. The Christian's  
fear is no slavish terror. It is, in fact, no  
mere emotion; it is an organic relation.  
It is through Christ alone that we can  
learn to know and fear God, and in him  
love and fear are one.

Here, I think, we find the true ground  
and condition of the blessings which have  
been so abundantly showered upon this  
institution. The men and women who  
founded and conducted Linden Hall  
lived in the fear of God. In looking over  
the list of former principals of this insti-  
tution I am impressed with the eminent  
worthiness, the expansive charity, of  
these men. Wherever there was work  
to be done in the cause of educa-  
tion, they were at hand to say,  
God speed! I find in the records  
of the institution with which I am con-  
nected, that at the consecration of Frank-  
lin college, in 1787, the opening prayer  
was offered by the Rev. John Herbst,  
who, a few years later, became principal  
of Linden Hall. That prayer is still pre-  
served, and I venture to say that for sub-  
limity and devotion it has rarely been ex-  
celled. It is in fact a prophecy of the  
harmonious labor of the churches in the  
cause of higher education.

I have had the honor of personal ac-  
quaintance with some four or five of the  
later principals of this school, and I do  
not hesitate to say that they were in the  
highest degree gifted for their vocation.

They regarded each soul committed to  
their charge as an individual trust; and  
in instances innumerable they were per-  
mitted to behold the reward of their  
labors.

Who can remember the multitude of  
God-fearing women who have gone forth  
from these halls to spread the light, the  
comfort and solace of true religion? Here  
then we have a suggestion of the crown-  
ing glory of this festival of rejoicing, as  
we turn to behold

III. The perennial promise, that "the  
mercy of the Lord shall be from genera-  
tion to generation."

John Bunyan says: "The mercies of  
the Lord are manifold. You think you  
have but a single mercy and behold there  
is a whole troop of them." Surely it is a  
great error to suppose that God's bless-  
ings are isolated favors, to be succeeded  
by a season of spiritual destitution. We  
sometimes hear men praying as though  
they expected the grace of God to  
be given us from without, just as we  
open a window to let in the pure external  
atmosphere. They do not fully recog-  
nize the fact that the Lord is with us  
always, and that by his holy spirit he  
dwells in the school and home, no less  
than in the church. The promises of  
the Lord are to children's children for  
those that fear him.

Young ladies, bear these promises with  
you when you leave the place which is  
endeared to you by so many delightful  
associations. Hold fast to the truth you  
have received. It is a precious heritage  
which it is your privilege to preserve  
for subsequent generations.

In life commit yourself to no super-  
ficial issue. It is well to enjoy the bless-  
ings which our Father sends, but to  
make them the chief if not the sole ob-  
ject of life, is ruinous to every higher  
aspiration. Life is not leisure but labor.  
Every true soul must strive to reach its  
grand ideal, as it is presented to us in the  
Virgin's son, Jesus Christ our Lord. He  
is "the glory of the past, the joy of the  
present, and the hope of the future." It  
is through him that the mercy of the  
Lord is from generation to generation on  
them that fear Him. To him be glory  
forever.

#### THE CONCLUDING EXERCISES

This morning class reunions and the  
annual meetings of the Alumni Associa-  
tion and of the board of trustees will be  
held. In the afternoon the organ in the  
Mary Dixon memorial chapel will be  
accepted by the board of trustees and  
dedicated with an organ recital; class trees  
will be planted, the class banner of the  
graduating class will be hung; class badges  
and gold fours will be distributed. In  
the evening there will be a concert by  
former and present scholars.

To-morrow morning at ten o'clock the  
annual commencement will be held. His  
Excellency, Governor Robert E. Pattison  
will present the diplomas to the class of  
'94, and addresses will be made by the  
Hon. W. U. Hensel and others. In the



afternoon at two o'clock there will be an art exhibition, and the prizes for sewing will be assigned. At four o'clock a garden party will be hold on the play grounds, to be followed by a collation, with addresses by visitors

In the evening at eight o'clock a series of commemorative tableaux with choruses in the chapel

From, *News*  
*Lancaster, Pa.*

Date, *July 28* 1894,

### BETWEEN OURSELVES.

Quiz Tells Something of the Early History of Witmer's Bridge.

The bit of personal history given by Mr. McComsey in our last letter concerning the masonry of Witmer's Bridge has awakened local pride and a renewed interest in the bridge as one of Lancaster's old landmarks. The circumstances concerning this fine old bridge are no doubt familiar history to our older citizens, but the young people are ever so engrossed in pleasure and the current literature of the day that they have little time to study past events, even in the history of their own county.

Since, however, the bridge is such a familiar object, and the street car lines have made it so easy of access, it has grown to be quite a fertile subject of conversation on our steamer Lady Gay. The long stretches by star-light and moon-light up and down our creek, are awakening reminiscences in some of our older residents, that are well worthy of note. The half-light or gloaming gives confidence even to the *shy ones*—though the glare of gas-light or the sound of their own voices might frighten them into silence. They are there beguiled into relating such tales of family reminiscence as only increase our interest and whets the appetite for more.

Now that our own Sons and daughters of the Revolution are brushing the cobwebs of time from our past annals and gleaning from family records every bit of knowledge relative to ancestry, a bit of local lore concerning the builder and one of the best old bridges in the State seems at this time quite apropos. I will try to give as brief a sketch as possible for the benefit of the younger generation and at the same time refresh, I trust, the memory of some of the older people.

On the second day of September, 1799, the Legislature of the State under Governor Mifflin, passed an act authorizing the building of a bridge across the Conestoga creek in Lancaster county, on the great road leading from the city of Philadelphia to the then borough of Lancaster, by Abraham Witmer, he, his heirs and assigns being authorized to receive and demand toll.

The bridge was not completed until November of the year 1800. In the centre was placed the stone with this inscription:

"Erected by ABRAHAM WITMER,  
1799-1800.  
A law of an Enlightened Commonwealth  
passed April 4, 1793, sanctioned,  
THOMAS MIFFLIN, Governor,  
This Monument of the Public Spirit  
of an Individual."

As a matter of comparison, let us see how toll was levied in those days. For every coach, landeau, chariot, phaeton, wagon or other four-wheeled carriage, the sum of one shilling and sixpence; for every chaise, riding chair, cart or other two-wheeled carriage, nine pence; for every sled, one shilling; for every single horse and rider, four pence; foot passengers, two pence, and one penny for every head of horned cattle, sheep or swine crossing the same.

About this time it became the diversion of the young people to cross over the bridge at full pace and not pay toll. There is a story still handed down among the people of Lampeter that the young Quakers would go to Lancaster, and after having a good time return, going over the bridge at full gallop, and when the bridge-keeper would try to stop them, they would say: "I don't think thee can do it, my friend." The consequence would be that the fathers of the young men would go up the next day and pay the toll.

It was the desire of the commissioners and public spirited men to buy the bridge from Abraham Witmer, declaring it free, but it was not accomplished whilst he lived. He died in 1818, and it was not until 1827 when the full amount had been collected, that David Witmer, for the sum of twenty-six thousand dollars, relinquished unto Abraham Gibbons, Samuel Keller and Emanuel Reigart, commissioners of the county, all rights and privileges of the bridge forever.

In the variety of vehicles enumerated above as taxed for toll in those days there is no mention made of the tally-ho coach, and I cannot find the origin of the name in any of our books of reference, though I thought its recent popularity was due to the revival of the antiquities of "ye olden time." It is not even named in any list of coaches or vehicles given that I can find; possibly one of the readers of THE MORNING NEWS could give us a little light on the subject.



From, *Inquirer*  
*Lancaster, Pa.*

Date, *July 28<sup>th</sup> 1894,*

### THE BAILEY FAMILY.

Famous in Lancaster County and Pennsylvania History.

Robert Bailey was born in 1706, and died in Sadsbury township, Lancaster county, upon his farm adjoining the Thompsons, now owned in part by the Maxwells, March 15, 1798. His widow, Margaret, died March 12, 1800, aged 86 years. This venerable couple lived together more than 58 years on the same farm. Both are buried at Middle Octoraro church (Presbyterian), of which Mr. Bailey was a ruling elder for many years.

Although he was seventy years old when the Revolutionary war commenced, he took an active part in it, having served on important committees. I cannot recall to mind a single family, whose sons and daughters were as stalwart and noble as those of Robert Bailey, who had two sons and four daughters.

Francis Bailey, son of Robert, served as a private soldier in the Revolutionary war, was a printer, and published the state laws and proceedings of the Supreme Executive Council. At the close of the Revolution his office was in Philadelphia, where he not only printed the laws, but other books of a miscellaneous character, together with the Freeman's Journal.

When the capital was removed to Lancaster he moved his office there. He also had a printing office upon his farm in Sadsbury township, it being the old homestead farm of his father, and the spot where he was born. For some years the laws of the state were printed in a little stone house upon this farm. I have seen some of the books published by him, and they are fine specimens of typographical neatness, not excelled by any printer in this age of progress.

Francis Bailey was elected coroner of Lancaster county in 1777, then being a resident of Lancaster borough. He probably learned the printing business in that place. In the year 1778 he and Captain James Lang brought the state prisoners from Winchester, Va., to Lancaster. In 1787-8 he printed a newspaper in Philadelphia, the Freeman's Journal, just alluded to, which was one of the official papers in

which the Legislative proceedings were published. He married a daughter, I think, of Captain Dixson, of Drumore township, Lancaster county, and a sister of Robert and William Dixson, who published the Lancaster Journal, and were thrown into jail for libelling Governor McKean. The Dixsons and Steeles were also intermarried.

Jacob Bailey, the second son of Robert, enlisted as a private in 1775, and in 1777 was ensign in Col. Ross' Battalion. He was at the Battle of Brandywine and in several battles in New Jersey. He was elected coroner for Lancaster county for the years 1778, '79 and '80. He died shortly after the close of the war, leaving a widow, Rachel, who was a daughter of Wm. Steele, sr., and five daughters, to wit: Margaret, Rachel, Almira, Elizabeth, Harriette.

Jacob was also a printer, having learned the business with his brother, Francis Bailey.

Elizabeth Bailey, the eldest daughter of Robert Bailey, married Col. Wm. Steele. He was for many years a justice of the peace and common pleas judge. He resided in Drumore township upon his father's land, and was one of the sub-lieutenants of the county during the Revolution. Their son, General James Steele, was born in Drumore township about 1776, and was captain, colonel and brigadier general in the war of 1812. He was part owner with his uncle, John, and Colonel Thompson in the paper mills on Octoraro. His residence was in West Fallowfield and his store on the west side of the creek in Sadsbury township. At the close of the war of 1812 he erected two cotton mills on the Octoraro in Sadsbury township. He died at Harrisburg, Pa. His widow died in Minnesota at an advanced age in 1840 at the residence of their son, Frank. His son, Frank B. Steele, was appointed military storekeeper at the Falls of St. Anthony, at Fort Snelling, Minnesota, by President Jackson. His business career was a long and successful one, and he occupied a very prominent and honorable position in society. Out of his vast estate he gave very liberally to religious and educational institutions, and was a liberal patron of railways and other public improvements in the West. He married a daughter of Commodore Barney, late of Baltimore. He died suddenly while on a visit at Baltimore, and left several children, all of whom occupy a very prominent position in society, and various professions. William and James, sons of Gen'l James Steele, removed to Illinois, where their descendants reside.



Abigail Bailey married Col. John Steele, brother of William Steele.

Jennet Bailey married James Sterrett, who resided in West Fallowfield township, Chester county, and was probably born there. About the close of the Revolutionary war he and his brother, David Sterrett, purchased jointly several hundred acres of land, which extended across Octoraro creek into Sadshury township. They built two grist mills on the Sadshury side, about half a mile apart, and carried on milling as tenants in common for a number of years, when David became embarrassed, a division of the property was made. Forty years ago these, with the property known as "Mercer's Mills," went to decay, and the power is now used to drive a paper mill.

Jennet Sterrett spent much of her time with her father and mother in their old days, a fact mentioned and remembered to her credit by Mr. Bailey in his will. Unless Jennet had a middle name Mr. Sterrett was married twice. Isabella, his wife died August 15, 1794, in her 46th year.

SAMUEL EVANS.

Columbia, Pa.

From, *Inquirer*  
*Phila. Pa.*  
Date, *Aug. 5<sup>th</sup> 1894,*

## The Quaint and Sleepy Village of Ephrata

Stories of the Singular Religious Settlement on the  
Banks of the Cocalico.

Conrad Beissel and His Missionary Work—The First Converts—  
Where Cleanliness and Quiet Reign Supreme—Rare Productions of Music and Books.

Some 15 miles from Lancaster, by the old turnpike road, and 20 miles by rail, is situated the little village of Ephrata, a secluded sleepy place, shut in by the surrounding hills and a low line of mountains, known as the Ephrata ridge. The houses of the town proper are mostly modern in appearance, built of red brick in a conventional style of architecture.

The town stretches along a broad road which leads gradually around a curve, over an old stone bridge spanning the famous Cocalico Creek, and then away into the country. Near the broad turnpike road, about a quarter of a mile from the straggling row of houses comprising the village of Ephrata stands a curious pile of buildings of unique architecture. The larger ones are weather-boarded with planks or shingles, unpainted and darkened to a deep gray color by the action of the wind and weather for a hundred years and more.

The houses have a foreign, German look; some few of the smaller ones are built of stone, but are uninteresting alongside of their more pretentious neighbors. These buildings which form the famous Ephrata Kloister, stand on high ground and thus loom up more imposing by as the visitor approaches. They are great steep roofed houses, several stories in height, dotted here and there with many small windows, which twinkle and glitter in the sunlight. The floor beams pierce through the walls and are pinned upon the outside.

All is quite and still now in the old village of Ephrata, once the centre of busy life and energy, and the famous settlement on the banks of the Cocalico is now rapidly crumbling to decay. The buildings simply serve to-day as interesting reminders of a past age, of an interesting people of a curious religious community. In fact, the history of Ephrata contains perhaps more romantic incident



...an are attached to any other settle-  
ment in the State.

The inception of this unique community

not be made to the principles of the  
Christian Church in respect to observing  
the seventh instead of the first day of



REAR VIEW OF THE SAAL.

dates back to 1724, when Conrad Beissel, a man who learned the trade of weaver under Peter Becker, the first Dunker preacher in America, was baptised in the German Baptist Church. Beissel was a man of intelligence and erudition, far ahead of his times, and yet he accepted the idea of primitive Christianity inculcated by that society, and even carried his belief to an extreme;

the week, as the Sabbath. Upon this subject he wrote a tract, which was published in the year 1728. His writing created a disturbance in the society of which he was a member, a society which has very jealously guarded itself from innovations. The outcome of the matter was that he withdrew from its membership, and retired to the then uninhabited wilderness in the heart of Pennsylvania, on the banks of the Cocalico.

There Beissel made his home, for a time living the life of a hermit, in a cave that had been previously occupied by a solitary named Elunelech. But Beissel was not left for any length of time to enjoy this solitude, as some of his followers, being convinced that his

religious ideas were correct, gathered themselves together around his retreat, and there settled, in the winter of 1732-3. These three men built a log hut, so as to be near their spiritual leader.

They were soon followed by two women of the congregation, Anna and Maria Eicher, who requested permission of Beissel to share the seclusion in the wilderness with his other followers. At first their proposition did not meet with favor, but, as all attempts to persuade them to return were unsuccessful, the brethren finally erected for their use a log cabin on the opposite side of the stream. This house was completed in May, 1735, and the two women, who occupied it, were the original members of the Ephrata Sisterhood.

During the succeeding years many accessions were made to the membership of Beissel's congregation, both male and female, and finally the community became known as the "Camp of the Solitary." Early in 1740 the recluse life was changed for a monastic one and the earliest buildings of the Kloister were erected. The building now known as the Saal, or the Sisters' House, was first



THE SAAL OR PRAYER HOUSE.

he saw no reason why a return should





ONE OF THE OLDEST HOUSES ON THE GROUNDS.

erected and a year later the present Sisters' House was completed, adjoining the Saal. When completed it was known as Hebron and intended for married couples and widows. This arrangement lasted, however, only a short time, when both structures were handed over to the Sisterhood.

The interior of Hebron was altered according to the requirements as it exists at present. After these alterations the building was rededicated on the 13th of July, 1745. The name of the house was also changed to Sharon and the Sisterhood renamed, and henceforth known as the Roses of Sharon, based on the mythical interpretation of the second chapter of the Song of Solomon.

Mother Maria, one of the Sisters, who first followed Beissel to the wilderness, was installed as Mother Superior, monastic names were given to all the Sisters, such as Sister Kathura, Anastasia, Rucina, Euophina, Vasilla, Jael, Constantia, Sophia, Catharina and Eufasix. Both the Sisters and the brothers wore a peculiar monastic habit, similar to that of the Capuchins, or White Friars. The Brothers wore shirts, trousers and vests, a long white gown and cowl of wool in winter, and linen in summer. The Sisters' costume was the same, with the exception of a coarse flannel petticoat, substituted for the trousers.

There were no vows of celibacy taken by the followers of Beissel, although the idea was inculcated. The Prior, whose name was Israel Echerlina, took the name of Onesimus, while Beissel who refused to accept any position of influence, took that of Fredsam, and was given the title of the spiritual father of the community.

From 1740 the society gathered in numbers, until at one time, a few years later, the community had about three hundred members. The property and real estate grew to be of great value, as the farms were cultivated and mills rose on the banks of the Cocalico, built

by the hands of the Brothers and Sisters. This wealth was the common stock of the society, and the income was devoted to the common support. The mills, of which but little trace exists to-day, were at one time the most extensive in that part of the country, and it was at Ephrata that one, if not the very first, printing press in Pennsylvania was erected.

To-day the Ephrata imprints are among the rarest and most valuable of all publications. They were mostly of a religious nature, many being the peculiar mystic writings of Beissel. Perhaps the most interesting volume ever published on the Ephrata printing press was the "Martyr Book," an immense quarto, of 1700 pages, bound in heavy boards and brass, being the greatest of all the earliest specimens of printing in America.

Not the least singular thing about the inhabitants of this peculiar settlement was their music, some volumes of which have come down to us to-day. This music was composed and written by Beissel himself; it was all written in a peculiar minor key for the female voice, and was founded upon the melodious and plaintive chords of the Aeolian harp, the music of which Beissel was very fond. The Ephrata music was all in manuscript, and it is a marvel of

beauty and artistic penmanship, the results of many years of toil by the inmates of the Kloster.

The daily life of Beissel's followers was of the severest kind. Their rooms in the Kloster buildings were mere

cells, only twenty inches wide, while the ceilings are only seven feet high. The doorways were exceedingly small, but five feet, high and twenty inches broad, thus to represent the narrow way that leads to everlasting life. The furniture of the cells consisted of a bench and a billet of wood for the head. The fare of the inmates was principally fruit and vegetables; they ate from wooden plates and drank from wooden goblets. Their occupation was divided between prayer and work. Two periods of three hours each

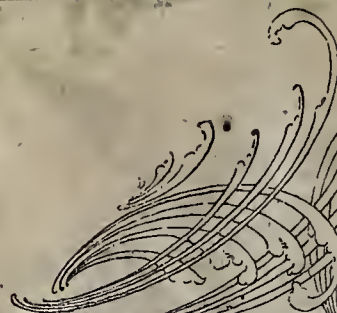


all that was allowed for rest or sleep out of the twenty-four. The first period of sleep commenced at 9 P. M. This lasted until midnight, when services were held in the Saal, after the second period of sleep, from 1 A. M. to 4 A. M. was granted. The rest of the day was spent in work and devotion. But one regular meal was served—the midday repast. Such was the austere life of these people.

In 1768 Conrad Beissel, mystic, hermit, musician, monk and founder of the Society of the Solitary, died and was buried in the quaint God's Acre which had been set aside for the last resting place of members of the community. Over each grave in this burial ground is a simple stone, bearing as a rule only the name of the person buried there. A few, however, contain memorial notices; one in quaint old German text reads: "Here rests an outgrowth of the love of God, 'Freidsam,' a 'Solitary Brother, afterwards a leader and religious teacher of

It was not many years after Beissel's death before the society began to decline, as jealousies and dissensions arose among its members, although from a worldly standpoint it continued for several years later on to prosper; but, while the principles of Bissel were not departed from, they were not strictly adhered to.

During the trying period of the Revolutionary War, in 1777, the large Kloisters on the hill were taken possession of by the American army, and after the battle of Germantown the Sisterhood of Sharon devoted their time to the care of the suffering and wounded soldiers. The dread typhus fever broke out among their patients, but they did not shrink from their duty, and hundreds of soldiers were nursed by their ministering care to convalescence. How many of the Sisters lost their lives by their devotion is not known, as the records of the society, from 1773 to 1782, are missing.



the Solitary, and the Congregation of Grace, in and around Ephrata. Born in Eberbach in Palatinate, called Conrad Beissel. Fell asleep July 6, 1768, in the 52d year of his spiritual life, but the 72d year and fourth month of his natural life." Close by Beissel rests his successor, Peter Miller, born in Palatinate. Miller came to America in 1730, and was baptised in the congregation of Ephrata in 1735 and called Father Jeabez. He died September 11,

sion of by the American army, and after the battle of Germantown the Sisterhood of Sharon devoted their time to the care of the suffering and wounded soldiers. The dread typhus fever broke out among their patients, but they did not shrink from their duty, and hundreds of soldiers were nursed by their ministering care to convalescence. How many of the Sisters lost their lives by their devotion is not known, as the records of the society, from 1773 to 1782, are missing.





THE BROTHERS' HOUSE, "BETHANIA."

After the Revolution the society showed many signs of decay. Most of the original members were then well on in years, and new applicants were few; besides, the neighboring vicinity of the Kloster was beginning to be settled. Thus the monastic branch of the community was gradually abolished. The last complete entry in the manuscript chronicle of the Sisterhood is in the trembling handwriting of Sister Lucia,

and relates that Sister Meloniga died September 19, 1813, at the advanced age of 87 years and four months. Below this entry Sister Lucia wrote:

"Sister Lucia—died in the year 18—"

Tradition tells us that the last Rose of Sharon, the final member of the order of Spiritual Virgins of Ephrata, also died in the year 1813. In 1814 the society was incorporated by the Legislature of Pennsylvania, by which its affairs were placed in the hands of a Board of Trus-



THE OLD GRAVEYARD WITH THE KLOSTER PLACE IN REAR.



No one should leave the famous old Ephrata Kloister, without an inspection of the Saal, or Prayer House. It is opened every Seventh-day morning, for the local congregation of worshippers, there still being a number of the Society of the Seventh Day Baptists residing in the vicinity of Ephrata. The Saal is a low room, constructed of heavy beams of poplar timber, hewn by hand and built by the members of the society, in the old days, and few, if any changes have been made in it since its dedication in 1741. The beams are dark with age, but the walls are whitewashed to a spotless purity, and the light that struggles through the little windows shows that the floor is actually worn with scrubbing; so painfully clean are they that it seems almost a desecration to walk upon it; the nail heads fairly glisten, so brightly are they polished with the numberless applications of soap and sand.

Around the walls are a number of curious antique looking pictures, bearing quaint German texts; these mottoes are all painted by hand, the beauty of design and delicacy of execution seems almost to link them with the lost art of vellum manuscript painting. Some of the designs are very unique; one of them represents the narrow way leading to eternal life. In the distance are innumerable faces and figures gathered around a lamb; the winding path that leads to this group is marked with an appropriate text from scripture.

Many mottoes relating to celibacy are found. For instance, "They that are of the flesh do mind the things of the flesh." "He that is unmarried cares for the things that belong to the Lord." Above the entrance to the Saal hangs a tablet, on which is inscribed in German:

The house is entered through this door,  
By peaceful souls that dwell within;  
Those that have come wild part no more,  
For God protects them here from sin;  
Their bliss is found in forms of love  
That springs from loving God above.

On the tables in the Saal numerous old books are to be seen, printed many years ago for the use of the monks and nuns.

All the buildings of the Ephrata Kloister are still inhabited, the brothers' house being occupied by a German family, Seventh Day Baptists, while the Sisters' house is still occupied by three old sisters who, although, they are strict and conscientious Sabbath keepers, are neither Roses of Sharon nor members of the Order of Spiritual Virgins.



MART BUZZARD'S HOUSE.

## Barbarians Indeed

### A VISIT TO THE NEGRO OUTLAWS ON THE WELSH MOUNTAINS IN LANCASTER COUNTY.

During the winters of 1884 and 1885 the wild and mountainous regions in the heart of Lancaster county, known as the Welsh Mountains, were infected by a band of daring outlaws headed by a rugged mountaineer named Abe Buzzard. For a time the bold depredations of Buzzard's gang continued without cessation, although for months they were hounded by the authorities, a large reward having been offered for the capture of Buzzard. The outlaw was, however, successful in eluding capture, having discovered a secure hiding place in the mountains, the situation of which was known to only a few of his most trusted followers, and doubtless he might possibly have continued his wild career for some time longer before being brought up by a round turn with the arm of the law had he not been persuaded by certain parties who had his confidence and claimed an interest in his welfare to surrender. After Buzzard's trial and incarceration it was rightly supposed that the Welsh Mountain gang had received a death blow, nothing more being heard of them until the recent arrest of Abe, his brother Mart, and John Brownsweiger.

Although the Buzzard gang ceased for a time, at least, to make the Welsh Mountains dreaded by all respectable citizens, a gang of outlaws, regarding the existence of whom the public were almost entirely ignorant, still continued to inhabit this mountainous region and to commit depredations on the neighboring farms. These people were but little noticed and not molested during the Buzzard excitement, when the mountains were over-

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JOHN HENSON'S CABIN.

run by detectives, principally because they never had any connection with the Buzzard gang, preferring to work on their own account, although they were doubtless familiar with the doings of Abe and his precious band of scoundrels.

On a very hot day, a short time ago, the writer undertook a journey to the mountains, with the object in view of visiting the modern outlaws. At New Holland, a quaint old sleepy town on the Waynesburg branch of the Pennsylvania Road, a carriage was hired, and, accompanied by a guide from Lancaster, I set out for the mountains.

The Welsh Mountains are a good three miles from New Holland, the early part of the drive being made over a very good road until the mountain road was reached, which leads through a thick second growth of timber over as rough a road as a carriage could with safety travel. Huge stones here and there jutted out on the wagon tracks and we received such a jolting as we had seldom experienced. Limbs and branches of trees were constantly slapping us in the face and it was impossible to drive faster than a walk for fear of an accident and a complete breakdown of the rig, for which we were responsible to the livery stableman in New Holland.

Those who have never visited the Welsh Mountains can hardly imagine the wild and picturesque landscape here presented. The mountains are but sparsely settled, although they are almost within a stone's throw of a fertile farming land, which is perhaps as thickly peopled and cultivated as any district in the State. It is easy to understand, however, why the farmers shun the mountains,

as the land is rocky, the soil poor and unproductive; in fact it is evident that the people of the mountains cannot live by toiling in the fields, they must have some other occupation. Perhaps this need for bread and butter was an incentive for Buzzard and his gang to start out in their career as outlaws, pilfering for their living on the neighboring farms and not hesitating occasionally to visit the nearby towns when on their lawless marauding expeditions. The Welsh Mountain outlaws of to-day give the same excuse for their wild life—they cannot make a living out of the ground.

At several places along the mountain road where we halted to inquire our way to the homes of the outlaws we were cautioned, when directed, to beware of the negroes, and particularly their dogs. "They have some bad curs, mister; be keeful of 'em," said one sturdy mountaineer, a fine specimen of physical manhood, regarding whom we wondered as he conversed with us if he had ever run with the Buzzard gang.

"We had not been in the mountains very long before we found out that even the white mountaineers were fearful of the negro outlaws and shunned all connection with them. "Is Cal Green still living up in the mountains?" we asked at one place. "Yes, and she is the worst of the lot of 'em," was the reply. Then we asked to be directed to Cal's house and started off once more on our journey. Arriving at last at what seemed to be the end of the road, where it branched off into a mere mountain path, we alighted and hitched our horses, arranged the camera for action and then continued our journey on foot.





THE BEST HOUSE IN THE SETTLEMENT—JOHN HARRISON'S RESIDENCE.

We had not gone many yards towards Cal Green's house when we espied standing in the middle of the path like a sentinel on duty, a black Venus. She was a superbly formed negro girl, perhaps 18 years of age. Her skin was not the greasy brown or black of the city negro, it was a light, shining mahogany color, her hair was jet black and more wavy than kinky. She was about five feet four inches in height, and her figure was in perfect proportion. Her only garment appeared to be an old calico dress, which barely reached to her knees, her legs and feet being bare.

As we approached she uttered a sound of warning, turned and ran into a frame shanty erected in a clearing upon the side of the hill. Surrounding the house was a lot of rubbish, besides several dilapidated wagons, and to a tree was tethered an undersized and illy-fed horse. Our approach was announced by the barking of a pack of at least ten dogs, who came at us like a whirlwind. There was nothing left for us to do but defend ourselves from the brutes as well as possible when taken by surprise. Although hampered by the camera, I grabbed up a short hoe which was lying on the ground and dealt one of the brutes a sharp blow on the nose as he came at me. It had the effect of keeping the animals off. My companion was not so fortunate, as he received a painful bite in the calf of the leg.

We called to the occupants of the house, who had locked themselves in, as in a fort, to call the dogs off, and at last the Venus appeared and attracted the attention of the animals.

"Does Cal Green live here?" was asked.

"Yes, sah; but she don' want to see you, mistah."

"We mean no harm. Ask her if she won't come out."

"No, sah, I will not; and if yer don't git out of heah I will set the dogs on yer! It's my property, and yer have no business heah!" came from an invisible individual in the dwelling.

"Well, Cal, we only want to take your photograph."

"Yer not goin' to have my picture, I tell 'r dat, mistah! I know what yer after! 'r not goin' to have my photograph! Yer

can't have Cal Green in the rogues' gallery! No, mistah; I's too smart for dat, and if yer don't git out of heah pretty quick I will set de dogs on yer! I mean what I say!"

It was evident that the woman was in earnest and in a vicious mood, so we beat an unwilling retreat, warning her it would be to her disadvantage if the dogs followed. No attention was paid, however, to our warning, and as soon as our backs were turned the Venus let the dogs loose again.

We beat them off with sticks and stones and successfully crossed a fence, where we fortified ourselves. After a time, the dogs having departed, we made a detour down the mountain side, past a crystal spring, below which a good-sized bathing pool had been dug out for the use of the negro mountaineers. We finally came out in a clearing directly in front of Mart Buzzard's house. Mart was not at home, as at the present time he is involuntarily confined at Lancaster, accused and convicted of robbing the residence of Isaac Sheaffer and shooting the aged owner.

A fair-faced woman came to the door of Mart's old residence in answer to our repeated calls. We inquired the way to one of the other negro houses in the vicinity. She pointed out the way to one a little distance up the mountain. Carefully picking our way, we at last arrived at this dwelling. There were two houses, in fact, in the clearing. One

was built of logs, plastered between the einks to prevent the wind and weather from discommoding the inmates.

It was a new house, and very sumptuous for the neighborhood. Close to it was another dwelling, a hut, made out of rails in tepee fashion, and covered from the base to the apex with earth. The smoke of the midday-meal fire curled out of the stove-pipe protruding from the hut. There was no sign of life, however, around the hut, but on the steps of the log cabin was seated a negro woman, with a child. We snapped a photograph at her before she really discovered our arrival. It was good that we did, for no sooner had we made our appearance than the Venus from Cal Green's, accompanied by her dogs and a numerous array of pickaninnies, swooped down upon us.

"Git out of heah, mistah," she said in a loud voice, "Git out quick, yer not goin' to take any pictures heah, either; I will set the dogs on yer." She approached close to the camera, and I observed that in her hand she





A WOMAN OF THE MOUNTAINS AND HER FAMILY.

held a huge stone. "I will smash do machine, mistah, if yer don't git out." "Look here," I said, "This is enough of this bluff; I am a friend of Constable Sam Bowman; you want to be careful what you do. If I came up here and had a peaceful time with you people of the mountain I should have told Bowman and the other officers so when I had gone back, but now I will make it go hard with you if you go down to Lancaster." "Whose gittin' arrested?" said the Vonus, angrily. "Not you, to be sure, but some of you people up here have, and you know that as well as I." She made no reply, but stood by the camera threateningly, so there was nothing to do but come to the conclusion that if we wished to avoid another row with the dogs and possibly the breaking of the photograph instrument, discretion was the better part of valor, so we heat another retreat.

For a time we lay low in the woods and then directed our steps to another cabin about a quarter of a mile away, which my guide had visited a few years previous. On our way we accidentally stumbled across the queerest looking house imaginable, about eight feet in height, built of logs, with a roof of thatch, composed of boughs and mud. Another powerful negro woman was in charge of this place, while on the ground just outside the house were playing four little pickaninies.

The mother of the family appeared to be in a peaceful mood, and after some chat we induced her to pose for her photograph and then passed on hastily before Cal Green had time to give warning. The house which we were seeking is known as the most sumptuous residence in the settlement. It is built in the shape of an inverted A, the roof being covered with boughs and dirt. There is just enough room in the front of the dwelling for

a door and one window, with four small panes. The appearance of this house was in remarkable contrast to the three other huts we had visited, as it was neat and clean and plentifully whitewashed, while on either side of the doorway, about two feet from the ground, flowers were growing in old tin cans arranged along little shelves.

The owner of this humble cot, a strapping big negro man, John Harrison, was at home. At first he was disposed to be surly, but it turned out after some conversation that he was unfriendly with Cal Green, and when we told of our experience at her house and stated that it was not worth taking anyhow, being the most disreputable hovel we had ever seen in our lives, and added that his house was by far the most attractive one in the settlement, which was no lie, we won his good will by his vanity, then we gave him a chew of tobacco and he consented to pose for his photograph, together with a big negro girl, with a little pickaninny by her side.

The last place we visited was John Henson's cabin. We had been informed beforehand that Henson was a bad man. His house was situated some distance from the other cabins in a clearing upon the side of the mountain. It is difficult to find, so we hired a boy to pilot us there. He agreed to go as far as the fence, but steadily refused to enter the place, saying that he was afraid of Henson. As at Cal Green's, our advent to Henson's was announced by the harking of the dogs. Armed with sticks and stones, we approached slowly, and finally came in sight of Henson lying on the ground, chatting with a big buck negro. Close by them was a little pickaninny feeding a few months' old baby.

Observing that Henson's dogs were tired we approached him with some caution, though a double-barrel



resting against a tree, very much in evidence, and within easy reach of Henson's hand. John, who was old and gray-haired, had just had his dinner, and so received us in a gracious mood, asking us to sit down and rest ourselves. Tobacco was at once offered Henson, and he took a chew with thanks.

After chatting with him for half an hour, during the course of which conversation the old man told us that he had lived in the mountains for forty years, and that he was 80 years old, but still hale and hearty, being the father of the 4-months-old baby that was presented to our view. "At least I think I am the father," said Henson. "I've got to bury it when it dies, but relationships are pretty well mixed up on these mountains."

We gradually led John up to the subject of taking his photograph. The old man steadily refused to being pictured. However, he finally consented to having a photograph of his house taken. It was a curious-looking dwelling, perhaps the most ramshackle in the whole settlement. It was built partly of boards and partly of sod; one side being dug out of the mountain. There were no windows to this house, the only light being admitted through the doorway.

The little pickanniny with the baby in her arms and the huck negro were induced to stand by the dwelling, and thus we photographed them. Having accomplished our purpose we soon bid John good-bye and shortly after started on our return trip to New Holland, glad that we had accomplished our object without more serious consequences.

Thus much of our experience with the Welsh Mountain negro outlaws, and now for some history of these Ishmaelites, who regard all strangers at their doors with suspicion and treat them most inhospitably. Every white man whom they do not know is a detective in their eyes and a person to be avoided.

From the best authentic accounts, it appears that between 1840 and 1850 a colony of fugitive slaves were brought to Lancaster county by the "Underground Railroad" and settled in the Welsh Mountains. The leaders of this colony were Jane and Polly DeWitt. From the first these people started out on a lawless life, spending their days in thieving from the neighboring farms and their nights in weird religious ceremonies.

Their spiritual adviser was Parson Peter Miller, who baptized and married them when it was considered necessary to enter into such a ceremony. The crimes committed by the ancestors of the outlaws of to-day were even more daring and vicious than at the present time, for aside from thieving it was not an uncommon thing on a Sunday night, after a barrel of whisky, brought up from the valley on Parson Miller's horse, the only one in the colony, had been consumed in a midnight revel, for a darkey to be missing in the morning and afterwards found with a knife thrust in his vitals. There were never any questions asked or police investigations.

Constable Sam Bowman, who resides at Buyerstown, Lancaster county, is probably more familiar with the history of these colored people, and their doings in earlier times, than any other white man in the State. Bowman has vivid recollections of the religious meetings of these negroes thirty-five or forty years ago, when it was no uncommon thing for old Polly De Witt to get well filled up with "mountain dew" and dance a jig on a platform outside the church. One night her followers pulled the steps of the place of worship away from the door while the congregation were boisterously celebrating within. After the steps had been removed a heap of straw was piled up against the tabernacle and

set on fire. Then Polly De Witt was as drunk as a lord, was set dancing, a great hubbub was raised by the people outside, and Parson Miller, hearing the commotion, rushed out, his congregation following him, one on top of another.

The steps having been removed they fell headlong into the burning brush, out of which they extricated themselves as fast as they could, screaming with pain and superstitious terror, while old Polly kept up her fiendish dance in the firelight to the shouts of the young huck negroes.

On the death of Polly DeWitt and her husband, Charles Green assumed the charge of the negro colony. Charles was the father of twenty-two children, who all lived in a hovel in the upper end of the settlement. Charles never thought of building a new house as his family increased, but simply tore down one side of it and extended the dwelling in order to meet the wants of his family.

Cal Green of to-day is Charles Green's daughter, and Cal is the acknowledged queen of the settlement. She has had perhaps as many children as her father, and most of the negroes residing in the surrounding cabins are in some way related to Cal, how it is difficult to tell, as for years there has been no rite of marriage performed among the negroes in the settlement, and Cal's children may almost literally be said to represent her sisters and her cousins and her aunts, her uncles, her nephews and her brothers.

A few years ago an enterprising Quaker named Price Supplee, residing at Honey Brook, Pennsylvania, took an interest in the souls of the Lancaster county negroes, and conceived the idea that there was a splendid field for evangelical work to be done there by reforming the relapsed barbarians into a semi-civilized condition. A mission house was built, for since the destruction of Parson Miller's tabernacle no spiritual aid has ministered to these people, and the work started.

It was not long before Mr. Supplee arrived at the conclusion that it was impossible to do anything with the grown negroes in the Welsh Mountains, and the only possible way of working a reformation among these people was to educate their children, but it has proved very slow work.

When the Chief of Police of Lancaster was asked what he knew about the Welsh Mountain negro outlaws he remarked: "They are a wild lot. If you want to get a good look at some of them come here any time when the Court of Quarter Sessions is in session. There are always several of them called up for trial, and a year or so ago not less than seven heads of negro families on the mountains were in jail at one time.

"None of these men were ever known to do an honest day's labor. They could not be induced to work on a farm if the farmers would have them, which they would not, as they are socially ostracised. Apart from thieving they act as general scavengers, gathering up bones and refuse from the farms which they can sell for a small amount of money. Their clothes do not bother them very much, as they are accustomed to wear but a few garments, and their rent is a small item, as they do not pay any, while for food, well they steal that, so all the money they make can be expended on whisky."

Many will wonder why these negroes have not been suppressed or driven from their strongholds in the mountains. To attempt such a thing would, however, be exceedingly difficult, or even to plan any extensive raid



upon them, as the majority of them have lived in the mountains for years and know every nook and corner the hills afford and could with little difficulty hide themselves away securely for months.

Another thing, they do not live in towns or settlements, but have spread themselves out over several miles of country. The nearest approach which they come to a town life is that in three distinct spots on the mountain a number of houses are clustered together, say a square or two apart, but close enough for communication among the various inmates.

Another fact regarding these people, which makes them exceedingly difficult of location, is that they are migratory to an extent, and when driven out of one place by the owner of the land they have but little difficulty in finding a suitable location not far away for the erection of one of their mud hovels. These dwellings cost but little time and are really no expense to build. Thus John Henson may be here to-day, but if he makes up his mind to move he will likely be somewhere half a mile on the other side of the mountain to-morrow.

From, *New Era*  
*Lancaster Pa.*  
 Date, *Aug. 18<sup>th</sup> 1894.*

#### An Old Landmark Gone.

The old log-house at the corner of Christian and North streets, which has been torn down by reason of the widening of the street, was a landmark in that section. It was built over one hundred years ago, and in the well in the cellar was found a petrified lemon. The house belonged to Miss Hernley, of North street.

From, *Examiner*  
*Lancaster Pa.*  
 Date, *Sept. 11<sup>th</sup> 1894.*

## PATRIOTS' DAY AT EPHRATA.

A Tribute to the Memory of the Revolutionary Heroes Buried There.

### DR. J. H. DUBBS' MEMORIAL ADDRESS.

A Strong Plea for the Completion of the Monument Which Was Begun in 1845, and Which Has Been Lying in an Incomplete Condition Ever Since for Lack of Funds.

To-day, which was celebrated in Mount Zion's cemetery on the outskirts of the borough of Ephrata in this county as "Patriots' Day," will not soon be forgotten in that section of this county, and the trustees of the Ephrata Monument Association can pride themselves upon their excellent management of the event. As is well-known, there are a number of Revolutionary soldiers buried in Mount Zion's cemetery who were brought to the cloister at Ephrata in a sick and wounded condition, and who were interred in the cemetery upon their death.

In 1845 a movement was inaugurated among certain citizens of Ephrata to erect a suitable monument to the memory of these dead patriots of the "days that tried men's souls." Nothing more was accomplished than the erection of the foundation, and about two years ago the survivors of the old association resolved to make an effort to complete the memorial. The association was reorganized, and at a meeting held on August 11, of the present year, adopted the following resolutions:

WHEREAS, Some four hundred sick and wounded soldiers were brought to the cloister, near Ephrata, Pa., from the battle of the Brandywine, two hundred of whom died and were buried in Mount Zion's cemetery located adjacent to the historic buildings of the once famous Seventh Day Baptist Society who nursed and cared for these brave veterans of the Revolutionary Army.

AND WHEREAS, In the year 1845 certain citizens of Ephrata and vicinity conceived the idea of erecting a suitable memorial on the sacred soil under which rest the remains of those noble defenders of human liberty and by an act of the Legislature of Pennsylvania, were incorporated as a monumental association, and proceeded by subscription to raise the funds necessary for the undertaking and succeeded so far as the laying of the corner-stone, which took place on the 11th of September of the same year, with impressive ceremonies by the then Governor of Pennsylvania, Francis R. Shunk, and as the society then failed in their endeavors to raise the necessary funds to go on with the work the very laudable undertaking was abandoned.

Now, therefore, be it resolved by the present Board of Trustees, that they will make another effort to build the monument and also endeavor to revive the spirit of 1845 by respectfully soliciting the influence, co-operation and support of all patriotic citizens, in such ways as they may see fit and advisable for the accomplishment of said object, and be it further

Resolved, That hereafter the 11th day of September be recognized as Patriots' Day by the association and citizens of Ephrata and vicinity by holding memorial services on the above day of each year, said services to be controlled by the trustees of the Monument Association, always provided that no debts shall be contracted by the society by these periodical observances.

In pursuance of the above resolutions a



committee, consisting of fifteen or more representative citizens, was appointed to arrange a programme for the proper celebration of to-day's event. Invitations were extended to a number of prominent citizens of the county, and societies of Ephrata and vicinity. This committee met and organized itself into sub-committees, to which were assigned certain work.

This morning a number of organizations of Ephrata and surrounding villages met at 9:30 o'clock and formed in line on East Main street, and from that point, headed by a band of music, marched to Mount Zion's cemetery where the exercises of the day were held.

The schools of Ephrata were closed, the school board having decided to close them at their recent meeting. The stores were closed, among the merchants who "closed up business" for the day being I. G. Sprecher's Sons, S. L. Weaver, C. S. Yeager, A. W. Menizer & Sons, L. S. Landes, C. S. Bowman, Hiram Nessinger, Miller Bros., S. E. Eberly, J. G. Reinhold, A. L. Landis, Daniel Seiverling, Martin Kimports & Co., J. C. Henninger, D. B. Lefever, Levi Keller, J. K. Eberly, Geo. F. Groff, W. L. Frantz, H. W. Herchelroth, H. D. Coldren, Jacob Gorges, J. M. Sheaffer, F. W. Hull. A number of the business houses and private residences were decorated for the occasion.

When the procession arrived at the cemetery the exercises were opened with prayer by Rev. J. W. Smith, pastor of the Ephrata Lutheran church, which was followed by a selection of instrumental music by the band.

#### DR. DUBB'S ADDRESS.

Rev. Dr. J. A. Dubbs, of this city, followed with an able memorial address, during the course of which the Doctor stated that in the nature of man there are two antagonistic tendencies. The one makes for self; it declares that nothing is of advantage unless it contributes to personal advantage. It signifies push and pressure—the survival of the fittest, which means the strongest—and the last man in the line is left to the great enemy of souls. So universal is this tendency—especially in these days—that some learned men have

actually declared that the principle of selfishness governs the world.

There is, however, a second principle which in some measure modifies and corrects the first. It is this principle which sometimes induces men to go against their immediate advantage. Whatever may be the cause, there is something in the world higher and better than money and power. If it were not for this principle no one would give away anything that he has earned, no one would pay towards the erection of a school, a hospital or a church. It is this second, this altruistic principle, which renders possible the development of grand ideas; that makes us feel that after

all it would be better to be a poet like Shakespeare than a millionaire like Jay Gould.

There are many men who have never got beyond the principle of selfishness. These are the people who say they believe in common sense, though with them that article is very uncommon. When any movement like the present is undertaken they are apt to smile and inquire, what is the use? You remember that when one of these practical wiseacres put that question to Benjamin Franklin with regard to his experiments in electricity the philosopher inquired: "What is the use of a baby?" "It will grow." So, we doubt not, this monument, though at present it amounts to little or nothing, will grow, not only in height, but in influence. It will be like a lighthouse on the shore, and unnumbered life-barks will rejoice in the brightness of its shining.

In Latin the word monument means a reminder—or a memento, that is something which recalls scenes of the past. The erection of monuments began long before man had a written history. Lots of such examples are recorded in the Bible. Antiquity gloried in its monuments. In this country there are many imposing monumental structures.

Who that has visited Baltimore does not remember it as the "Monumental City?" When an American visits the capital of his country, does not his bosom thrill with patriotic emotion when he sees that the loftiest permanent structure in the world has been erected in memory of George Washington? Does not every visitor appreciate the fact that it has not been built as a mere memorial of an individual, but as a grand and glorious declaration of the principle of human equality and freedom?

Does Ephrata deserve a monument? Ephrata is sacred ground, and whatever may be our judgment with regard to the views and methods of the pioneers, we cannot fail to recognize the fact that they were men who left their impress on the history of the church and of civilization. Many of their theories may have proved delusive; their plans have miscarried; the buildings which they erected are practically deserted; but I trust the time has come when we can do justice to their memory.

Let me say then that in my opinion the founders of Ephrata who sleep in yonder churchyard were no common men. Though their mode of life would hardly commend itself to the present generation, it should be remembered that they lived in an age which was not yet fully emancipated from the ideals of monasticism—which believed above all things in self-sacrifice—which believed that constant penance was the surest way to eternal blessedness.

Conrad Beissel, the founder of the Order of the Solitary, at Ephrata, was less learned than some of his disciples, but he possessed



the gift of genius, and under other circumstances might have won distinction as a musician or a poet. He was born and reared in the Reformed Church, but it had no attractions for his peculiar nature. He was thoroughly mystical, and from earliest boyhood believed himself the recipient of divine revelations. He laid aside all honor of position, and for over sixty years was an humble anchorite. The monks of Ephrata printed many volumes, such as the "Martyr's Book," "Chronicon Ephrataense," and others.

Doctor Dubbs then related the beautiful story of how the prior of the cloister community saved his most unrelenting enemy from the doom of treason. Michael Widman was that foe or enemy of the prior and he was a Tory, and as such was arrested and condemned to death. The prior interceded with Washington for Widman and he was pardoned. We celebrate to-day the anniversary of a hard-fought battle, and here at this solitary spot we stand at the graves of many patriots who shed their blood at Brandywine. The chief facts of the battle we may, perhaps, presume to be generally remembered. The British Army, we remember, had sailed up the Chesapeake and landed near Elkton, Maryland, and was on its way to Philadelphia, when Washington, on the 11th of September, 1777, attempted to prevent it from crossing the Brandywine. Sir William Howe and the Hessian General, Knyphausen, commanded the British Army, and Washington was assisted by Sullivan and Lafayette. Sullivan was misinformed with regard to the approach of the enemy, and it was mainly due to his errors that the field was lost. It was, however, a well-fought battle, and convinced the British that they had found a foe that was worthy of their steel.

In all the history of the Revolution there was no field that afforded so many scenes of personal heroism as the battle of Brandywine, or has given rise to so many fascinating legends. There was De Kalb, the German general, who had been put in command of a regiment, though he could hardly understand a word of English, but he shouted: "Vorwärts, Brueder, vorwärts!" and his soldiers followed him into the thickest of the fight.

There was Peter Muhlenberg, too, mounted on his great white horse. You remember that some years earlier his father had sent him to Germany to be educated, but he ran away from school and joined a Hessian regiment. His father soon secured his release, but while he was with the soldiers they gave him the nickname of "Teufel Piet." On his return to America Peter was for a time a preacher, but when the Revolution began he was like the horse that smells the battle afar-off, and, casting aside his ministerial

garments, became first a colonel and then a general in the patriot army. At Germantown it so happened that he led a charge against his old Hessian regiment, and when they saw him coming they recognized him, and crying: "*Dort kommt der Teufel Piet,*" they turned and ran.

When the battle of Brandywine was over it was found that 1,200 Americans were killed or wounded. We may imagine the immense difficulty of transporting the wounded, the long lines of wagons filled with sufferers on their way to Bethlehem—where Lafayette was nursed and recovered from his wound—and to Ephrata, where the Brothers and Sisters waited on the sufferers. Nearly two hundred, it is said, were buried here. In these days when the graves of more recent patriots are marked by the Government and annually decorated with flowers by loving hands, can there be any one who will refuse a monument to the faithful Continentals to whom we owe so many of the blessings which we now enjoy?

Let us, in conclusion, ask one more question: What good may we anticipate from the completion of this monument? In an exalted sense every good deed is its own reward. Every man who has aided in this work will feel better for it. Many a man who has contributed to it will in future years feel the truth of the saying: "What I saved I have lost, but what I gave away I have still."

When in a more limited sense we consider the advantage which such a work may bring to the community there are several truths which we should not fail to remember.

This monument will be a symbol of patriotism. In these days when men in high places forget the responsibilities of their station, and men of humbler degree lose confidence in those who are placed above them, it is a grand thing to have before the eyes of the rising generation an object lesson like this—that calls to mind the beginnings of the Republic and declares our faithfulness to the principles on which it was founded.

This monument will be a milestone of increasing intelligence. In an utterly sordid community the completion of such a structure would be impossible. The completion of the monument will prove that you have ideals higher than mere personal advantage, and you will be honored accordingly. Remember that the community which honors the past shall itself be honored by future generations.

May the monument which we build be the glory of the past, the joy of the present and the hope of the future.

On this day of commemoration of deeds of charity and heroism the order of the day is, "Go forward!" Advance along the whole line until the work is done—"Vorwärts, Brueder, vorwärts!"

Dr. Dubbs was followed by the president



of the Monument Association, who gave a short address on the objects and aims of the association. Dinner was served on the grounds.

#### THIS AFTERNOON'S EXERCISES.

The exercises were resumed this afternoon, and consisted of a prayer by Rev. F. Pilgrim, pastor of Bethany charge of the German Reformed church. Addressees by A. F. Hostetter, Esq., ex-Mayor James Kenney, of Reading, and others followed. This evening there will be an instrumental concert, followed by a grand display of fireworks.

The parade was composed of the following, and was headed by a band of music, there being also several other bands of music in line: Camp No. 227, P. O. S. of A.; Redsecker Post, G. A. R., of Lincoln; Clay Lodge, I. O. O. F., of Lincoln; Post 425, G. A. R., of Ephrata; Odd Fellows Lodge, of Ephrata, and Clay Fire Company and school children, the girls being dressed in white and each scholar decorated with a tri-colored ribbon.

From, *New Era*

*Lancaster Pa.*

Date, *Sept. 29<sup>th</sup> 1894.*

## THE EPHRATA MONUMENT

### IN MEMORY OF DEPARTED HEROES.

We Owe It To Ourselves, and to Those  
Who Come After Us, That Their  
Memory Shall Not Die  
With Us.\*

In all ages and in every clime—from the untutored child of the forest to the most highly cultivated and self-reliant of men—the presence of death has stilled the human spirit into awe; and the spontaneous instinct of the heart has everywhere been to cherish the memory and to do reverence, by sign and token, to the virtues of its departed dead. The rude forest mark of the savage and the beautiful cemetery of the modern city, where nature and the loving hand of man combine, alike testify to the universality of this impulse.

Especially is this true with regard to those whom mankind looks upon as having died in the cause of the race in defence of country, or of principles approved by the judgment of their fellows. The richest fancy of the sculptor's brain, and the highest skill of his hand, have been laid upon the altar of this devotion.

It is this instinct which brings us together to-day. To the casual observer the ground upon which we stand seems like any other. But to the historic eye it is not only hallowed ground, but ground consecrated in a double sense. Yonder quaint old buildings, now fast falling into decay, remind us that in this place, for almost a century, lived a little band of as pious and sincere souls as ever wrestled with the great problem of human duty and destiny. To this beautiful and peaceful vale had they withdrawn themselves from the world, which they had renounced as sinful and at war with the highest interest of the soul. Here they labored, according to their light, with lofty self-denial, to bring into subjection all that bound them to the world of sense, to the end that their souls thus might the more fully enter into that "immediate communion" with the "Heavenly Wisdom," which was the deepest and ever present longing of their spirits. Whether to our human and imperfect eyes the form of their effort seems to have succeeded or failed matters little. The issues of their experiment are for Divine and not for human judgment. The integrity of their motive, the singleness of their purpose, and the unquenchable quality of their zeal remain not only for our admiration but worthy of perpetuation as an example for all time to come.

#### A Consecrated Spot.

But this ground is consecrated in another sense! Within yonder narrow enclosure rest the ashes of two hundred or more brave soldiers, martyrs in as noble and holy a cause as has ever called for the sacrifice of human life!

The stranger would last of all search for the graves of so large a body of revolutionary heroes within the acres cleared and owned by the pious monks, whose consciences condemned war, and who had religiously turned their backs upon the world of politics and affairs. And yet, here they sleep, as they have slept for more than a hundred years, their very names unknown, and not so much as a sign to mark their resting place!

How came these men to die? And how came they to rest in this quiet place, so far removed from the field on which they fell?

To answer these questions we must go back to the period in which the battle was fought, the anniversary of which we have gathered to celebrate.

And first of all let us inquire somewhat more in detail what manner of place this then was, and what the kind of people amongst whom these soldiers had come to die.

The Ephrata of 1777 was a very different place from the Ephrata of to-day. There was then no such busy and thriving borough nestling in the midst of highly cultivated plantations, stretching in every direction, with only here and there a tree in sight, and even its neighboring mountain fast becoming bare. Instead of this there was but a small hamlet, north of



the Cocalico, with possibly a scattering house or a few southward. On every hand this was surrounded by forests, more or less dense. Here and there, but far apart, there were breaks in this forest where some sturdy farmer had made the beginning of clearing his plantation. About a mile west, on the Lancaster road, was a tavern kept by Whitman, the Tory, who was such a thorow in the flesh of Peter Miller and the Ephrata community, but whose life Miller, according to tradition, nevertheless saved by his personal appeal to General Washington.

Lititz, the beautiful sister of Ephrata, in the trinity of boroughs which now grace this valley, was then already a small village somewhat larger than Ephrata. Aside from this there was not in all the country about here nearer than Lancaster or New Holland, with the possible exception of Reamstown, a place which could be dignified even as a village.

At Ephrata, itself, the most conspicuous feature, was the group of community buildings, so widely different in character from all else in the province; and of which old Saron and Bethania, standing yonder, are the only survivors. To explain the presence of these buildings in this comparative wilderness we must turn to the still earlier history of Holland and the far distant valley of the Rhine in Germany.

#### The Manner of Men They Were.

The seventeenth century, and the beginning of the eighteenth, was a time of great religious ferment throughout that region. Entire freedom of worship was allowed by the Government to only three religious bodies: the Catholic, the Lutheran, and the Reformed (sometimes called Calvinists). All others were looked upon as erratic, dangerous, and uncertain. But in the spiritual unrest of that day there were many earnest minds who could not find their peace within the recognized churches.

Among these were a body of men and women who, for want of a better designation, have been somewhat loosely grouped together in history under the name of Anabaptists. Not always agreeing as to details among themselves, they were substantially in accord in differing with the established churches on the subject of baptism, in their conscientious scruples against oaths and war, and in their objection to all vestige of a union between Church and State. In their daily lives they were meek, simple and unobtrusive, holding men of all degree or station as their brethren and apparently deserving the love of their fellows. But their religious views, particularly their refusal to fight or take oaths, and above all their demand for an entire separation of Church and State, brought upon them the distrust and disfavor, both of the religious and political leaders of that day.

It is not easy in these cooler times to understand the bitter polemic spirit of that age; and some of the Anabaptists may

not, at all times, have been entirely wise

\*An Historical address, delivered by A. F. Hostetter, Esq., on "Mount Zion," at Ephrata, on "Patriots' Day," the anniversary of the Battle of Brandywine, September 11, 1894, in aid of the movement for the erection of a suitable monument over the graves of the Revolutionary Soldiers buried at Ephrata.

in the method of their dissent. The soul of their offending, however, in the eyes of the civil authorities, lay in their views of church and State; and their new gospel founded on freedom of conscience, purity of life, and the equality of man drew upon them a persecution bitter and relentless. Although their hand was lifted against no man, all men's seemed to be laid heavily upon them. Everywhere they were exposed to persecution, and nowhere understood. The reader of the great "Martyr-book," afterwards printed by the Ephrata community, which describes their sufferings, need not be told that beside them the English persecutions pale into comparative insignificance.

#### Misunderstood Then and Now.

Not only did they fail in making themselves understood in their own day, but their history has continued to be misunderstood, and in part suppressed and misrepresented, almost to the present time. It is only of late years, through the researches of Dutch and German historians and of those of our own who have escaped the thralldom of the narrow New England view, from which the history of our country has thus far been written, that they are beginning to receive their proper recognition. They are now seen to be not only the source from which have come the Mennonites and other "peace sects" of our country, but, through his Dutch mother and his own subsequent intercourse with them, to have measurably influenced William Penn. To them also is now traced much of the inspiration of the Brownist or Separatist movement in England, out of which came the best spirit in early New England—that which finally flowered in Roger Williams and the great Baptist Church of to-day. As has been said by a recent historian: "A hundred years before the time of Roger Williams, Geo. Fox and William Penn, the Dutch reformer, Menno Simon, contended for the complete severance of Church and State, and the struggles for religious and political liberty which convulsed England and led to the English colonization of America in the seventeenth century, were logical results of doctrines advanced by the Dutch and German Anabaptists in the one which preceded."

#### The Beginning.

A little group of such dissenters, eight in number, met, near Schwartzenau, in Germany, in 1708, and there formed what they called "a covenant of conscience" with each other, with Alexander Mack at their head. They and their followers eventually emigrated to America, settling at Germantown as a centre; and from this little beginning has sprung the large and growing denomination now known in many States as "The Brethren," popularly called "The Dunkers."



In 1720 there came to live with Peter Becker, the Dunker preacher in Germantown, a young German, named Conrad Beissel. In 1721 he moved to Mill Creek, in Lancaster county, where there was a small Dunker settlement, and there, in 1724, he was baptized by Becker in the Pequea creek. He soon disagreed with his brethren and, leaving them, moved in 1732, about eight miles north, to a cave on Cocalico, intending to lead there a hermit life. This was the place where we now are, and thus was laid the foundation for the Ephrata Community. Beissel possessed in a remarkable degree the power of drawing men to him and of dominating their minds. It was, therefore, not long until he was followed into his retreat by some of his old friends and others; and thus gradually there grew up here a religious society, with him as its guide and leader—its spiritual father, indeed.

#### Points of Divergence.

These Ephrata brethren differed from the Dunkers, whom they had left, not only in the observance of the seventh day, instead of the first, as the Sabbath, and in holding their property in common, but also in their much more radical views concerning the vanity of the world, with its manifold ambitions and interests. They had been taught in the Dunker church the principles of non-resistance, and the practice of gentleness and of simplicity in dress and deportment. But after their separation they carried these views to their farthest practical extremity, even to the practice of numerous austerities. They looked upon the world as an enemy in every form, and upon the desires of the flesh and human ambition as things to be not only controlled and subdued, but, as far as possible, utterly suppressed. Nothing was of importance in their eyes except that the soul be so purified and chastened as to bring it into direct and immediate communion with God. All that stood in the way of this was to be trampled under foot at whatever cost.

This led many of them to adopt a celibate and monastic life, although neither of these things were, as is generally supposed, absolutely required. There were, in fact, in the community three orders. The "Sisterhood of the Order of Spiritual Virgins," and the "Brotherly Society in Bethania" were celibate and monastic, occupying their separate buildings and constituting what was most characteristic in Ephrata. About them the real life and spiritual work of the place centered. But while the leaders commended and exalted this form of life they, nevertheless, permitted the lawfulness of marriage, inflicting, however, a sort of friendly exile from the Community as a conditional consequence. In this way there grew up a third order, consisting of those who lived in families in the neighborhood, but worshiped with the others in their general meetings.

#### Warring Elements.

There was no room for idlers in this society. Each one had his or her ap-  
at Aug.

pointed work and did it. Benedict Ynchly, one of the members, who was comparatively wealthy, and from whose "plautatiou" in "The Swamp" (near what is now Reinhold's) the logs for building the Saal were gotten, sold his farm and with the proceeds bought a grinding mill for the society. This seems to have been the beginning of quite an industrial development, and as there was among the members considerable mechanical skill in various trades there grew up a large commercial enterprise in various directions, extending as far as Philadelphia. This secular spirit appears to have been fostered and directed chiefly by three brothers, named Eckerlin, and to have been tolerated rather than heartily approved by Beissel and his most congenial associates.

The climax of this policy was reached in 1745 when a reaction set in and the Eckerlins were driven out. The grain mill, paper and oil mills, and other industries which had grown up were stopped, so far as doing work for others went, and every vestige of the Eckerlin programme disappeared. Even the orchard of thousands of trees was destroyed, and it is probable that at this time also all the written records of the society were burned. This was done under the conviction, which had established itself in the minds of the leaders, that the accumulation of property was a sin and that the society was becoming ensnared in the meshes of the world.

#### The Spiritual Party in Control.

The spiritual element in the society now again regained the control, and from henceforth its members seem to have devoted themselves chiefly in this direction. Their combined labor easily supplied the little needed for the simple and frugal subsistence to which, as a matter of conscience, they limited themselves. Their time and energies were now devoted to spiritual efforts and services. Beissel and others wrote hymns which he set to music and the "divine harmonies" of Ephrata remain to this day a wonder. Many of these hymns, with their accompanying music, were transcribed into "music books," by the sisters, with a skill and finish more nearly resembling the manuscript work of the European monasteries than anything else. Sister Anastasia, the heroine of Edward Eggleston's touching little story, called "Sister Fabea," was a leader in this work. Besides this they were also printed. The "Weyranchs-Hügel," their largest hymn book, and the first book printed in German type in America, alone contains over 800 hymns composed by them. Ludwig Hacker (Brother "Obed") indulged his love of children and applied his learning as the teacher of the Community; and thirty years before Robert Raikes he organized and conducted what in substance was the first Sunday school in the world.

Nor were these exercises confined to the men. Anticipating in this regard the emancipation of woman, even yet but partial in some of our more pretentious ecclesiastical bodies, the sisters in this



humble community were permitted and expected, in all their religious assemblies, to exercise and display their spiritual gifts as freely as the brethren. The poet Whittier in his "Hymn of the Dunkers," recognizes this by putting that beautiful song of praise and aspiration into the mouth of Sister Maria Christina, and laying the scene in "Kloster Kedar," the Sister house.

#### The Missionary Spirit.

Their religious labors did not end at Ephrata. Peter Miller (Brother "Jaebez"), the scholar of the Community, and others, went on long preaching and missionary tours, sometimes as many as forty or fifty in a company, traveling on foot, single file, along the highway, with staff and wallet, like the Pilgrim monks of the Middle Ages, extending their journeys as far as Long Island and even into New England. We hear of pious Michael Wöhlfabrt preaching, in his monastic dress, on the streets and squares of Philadelphia, and enlisting the interest of even so distinguished a man as Dr. Benjamin Franklin. We may judge somewhat of the quality of this man's mind by the reason which he gave Dr. Franklin why his Community at Ephrata did not commit their creed to writing. He says on this point: "When we were first drawn together as a society it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time he has been pleased to afford us farther light, and our principles have been improving and our errors diminishing; now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and, perhaps, be unwilling to receive farther improvement; and our successors still more so as conceiving what their elders and founders had done to be something sacred and never to be departed from."

#### The Famed Ephrata Press.

The printing press set up by the Society about 1745 was the third in the province, and the first to print both English and German; and it was kept busy sending out its imprints, mostly religious books and pamphlets, which were made on paper and with ink and type manufactured by the Society itself. They are not only yet the admiration of printers, but the few which can still be found are eagerly sought by libraries and collectors in all directions. It is said that from this rude press issued the first edition of the ancient classics published in this country. And of the largest and most famous of its publications, the *Blutige-Schauplatz*, or "Martyr's Mirror," printed for the Mennonites in 1748, it has been said, by competent authority, that, considering the facilities which they had and the times in which the work was done, this was relatively as imposing and

venturesome an undertaking as the issue of a new encyclopedia by a modern publishing house. They were the unbound sheets of this work which were seized and removed by order of General Washington, for fear of such a large stock of paper falling into the enemy's hands, and made up into cartridges for our army, some of which were doubtless used on the field of Brandywine itself.

In these and other ways did the life of this simple and saintly people proceed, always dominated and determined by the master mind of "Father Friedsam" (Beissel), until, on the 6th of July, 1768, he fell peacefully asleep among his faithful brethren and sisters (one might almost say his worshipers) and was laid away in their graveyard where he still rests. His funeral sermon was preached by Brother Jaebez (Peter Miller), followed by Brother Obed (Ludwig Hacker) and Brother Philemon (John Reissman). His mark upon the people outside of his immediate followers may be inferred from the fact that even from that then thinly settled region more than six hundred people gathered to follow him to the grave.

#### A Retrospect.

Peter Miller, the life-long friend and associate of Beissel, now became the head of the Community, and was in this position in 1777, when the soldiers, whose death we are here to commemorate, were brought from Brandywine. He was a man of great gifts and learning, which had made him known far beyond the narrow limits of Ephrata, and had brought him into personal and friendly relations with many of the men then prominent in public affairs, and there is good reason to believe with Washington himself.

Looking back from our modern standpoint some of the views of these people, especially to their mystical speculations, may seem like vagaries bordering almost on the fanciful. In the same way, much of their life must seem to us to have been unnecessarily hard and narrow. But the absolute sincerity of it all is beyond question. And in their frame of mind even the severe, almost pathetic, self-denial of their life may have been an inner joy and comfort. At any rate, its pain fell only upon themselves. As has been very appropriately said by another:

"If they had a discipline whose peculiarity was a cross, it was only a cross to themselves, while their intercourse with the world was distinguished by that practical benevolence which illustrates the command to love our neighbor as ourselves. The austerities of monastic life never shaded the smile of benevolence on their faces, and the quaint garments with which they disguised their manly shapes never intercepted an appeal which misery aimed at their hearts nor concealed from the wearer the truth that they were men and men were their brothers."

#### The Revolutionary Era.

Such was the place and these were the people who on Sept. 11th, 1777, lived and



loved within the buildings which were so soon to become the asylum for the sick and wounded of the Brandywine defeat.

But while this quaint and simple folk were thus here leading their secluded and godly lives, the world outside and about them, from which they had withdrawn themselves, was rapidly passing into a state of ferment and tumult. Great events were shaping themselves in the political life of the colonies, from the force and effects of which even the Ephrata hermitage could not wholly escape. The encroachments of the British Crown upon the rights and liberties of the American colonies, which had from motives of selfish policy not been pressed, pending the French and Indian wars, were, now that these troubles were out of the way, becoming more and more aggressive and pronounced. Maryland and Pennsylvania, under their proprietary Governments, and Rhode Island and Connecticut under their more liberal charters felt them somewhat less keenly than their sister provinces, but even here there was a growing irritation. Everywhere else the colonial Governors were now appointed by the Crown; and there was in all of them a constantly growing warfare, becoming more and more angry, between them and their provincial assemblies, elected by the people. The Lords of Trade seemed to understand less and less the spirit and temper of their distant colonies, while these, on the other hand, were becoming yearly more restive under the successive proposals and measures of the home Government, which were only too manifestly intended to bring them step by step under subjection and the closer and more direct control of the Crown.

The political situation in England itself helped, in this, to operate against the colonies. The great Whig families who had come into the foreground after the overthrow of the Stuart dynasty, and had for a half century controlled English politics, and under whom Cabinet government had begun to take shape, were now beginning to lose their power. The great body of the English people had no more voice in Parliament than had the American colonies, and George III. and his advisers well saw that to admit the claim of the colonists, that there should be "no taxation without representation," was simply to invite and stimulate the great constituencies at home, like Birmingham and Leeds, who were unrepresented, to insist upon a reconstruction and readjustment of that ancient body. The King, therefore, preferred to crush this heresy in the weak and distant colonies rather than to recognize it and allow it to spread into the kingdom itself. He, therefore, urged his ministers and his servile and pliable parliaments, despite the eloquent pleadings and prophetic warnings of Pitt and the other great Whig leaders, to more and more vigorous measures.

#### The Colonies Driven to Revolt.

Notwithstanding their bitter grievances the colonies met this growing usurpation of power by the crown with protest

and argument so temperate, patient and dignified as scarcely to have a parallel in history. But it was all to no avail, and they were finally driven to the only course left them in self respect. Accordingly, on the 4th of July, 1776, they sent forth to the world that immortal Declaration, which was to usher them as a new member into the family of nations. And with this step became inevitable the long and bitter war with the mother country, in the course of which the brave men lying at our feet gave up their lives.

The fundamental plan of England for the prosecution of the war was comparatively simple. To understand it one needs to remember that the Colonies consisted, geographically, though rather loosely, speaking of only a fringe of land from Canada to the Carolinas, fronting on the Atlantic and extending west to the Hudson river and the Allegheny Mountains. The Mohawk Valley was the only settled portion of consequence beyond these lines.

The plan was to gain control of the Hudson river and Lakes George and Champlain, and thus break the backbone of the confederacy by separating the New England from the Middle and Southern Colonies. The campaign of 1776 was fought on these lines, Sir William Howe operating northward from New York and Sir Guy Carleton on Lake Champlain; with the net result that at the close of the year it left New York City, at one end of the line, and Lake Champlain, at the other, in the hands of the British, but all the rest of the Hudson Valley intact, in the possession of the Americans.

#### British Plan of Campaign, 1777.

With the opening of the Spring of 1777 the British war office had determined to follow substantially the plan of the former year. The control of the Hudson and New York State, and the separation of the northern and southern colonies was again the primary object. General Burgoyne succeeded Carleton on Lake Champlain, and a third army under St. Leger was to come down the Mohawk Valley from Lake Ontario, and unite with Burgoyne. Sir William Howe was still in command in New York City. The success of this plan required the harmonious co-operation of all three of these armies, and especially of Burgoyne and Howe. Burgoyne had positive orders to fight his way down the Hudson to join Howe. The latter, while expected to fight his way upward, had not received the same positive instructions. Acting upon this discretion left him, he seems to have concluded that, having twice as many men as Washington, he could run across New Jersey and by a brilliant stroke capture Philadelphia and still return in time to reach Burgoyne. In this he found himself disappointed, for Washington met, and by his superior strategy foiled him at every point. He would not allow him to get southward into New Jersey farther than to New Brunswick. Here he hung on his flanks and by a series of wily marches and



countermarches completely outwitted him so that Howe, at the end of June, evacuated New Jersey and embarking his army set out to sea. For a time Washington was in doubt where Howe was really going, and kept moving his troops back and forth between New York and Philadelphia so as to be ready to meet him at either end. While St. Leger was being literally cut up in the Mohawk Valley and Burgoyne, after his first victory at Ticonderoga, was gradually getting into difficulty and through the atrocities of his Indian allies arousing the vengeance of the Green Mountain farmers, Howe, whose help he so much needed, was spending almost two months cruising along the Atlantic Coast. He first came up the Delaware river, but then re-embarked and went round into Chesapeake Bay, where he landed at Elkton.

Washington now knew that he must meet him somewhere on his way or allow him to take Philadelphia. He accordingly marched his army through Philadelphia on August 24 and pushed out toward the Brandywine Creek at Chadd's Ford, intending to intercept Howe at this point and give him battle on his arrival there.

#### **The Battle of Brandywine.**

Thus at length we have the Continental army of about 10,000 men under Washington and the British army of about 18,000 men, on the 11th of September 1777, face to face on opposite sides of the Brandywine ready for what both knew would be a critical battle.

Washington's position was a good one and he felt hopeful. General Lafayette commanded our left and the course of the stream here being between high bluffs, there was no danger of the British crossing at this point. Gen. Wayne was in the centre guarding Chadd's Ford, and was expected to receive the brunt of the coming battle. Gen. Sullivan was on our right where the greatest danger lay. By the misunderstanding or neglect of some one in authority the proper care was not taken to locate and guard the ford west of Gen. Sullivan's position. The British, taking advantage of this, stole a march on Sullivan by crossing at a ford, unknown to him, about six miles west, and coming in upon his flank surprised him and Washington and changed the whole course of the battle of Brandywine. As has been said here to-day, the field of Brandywine is surrounded by more interesting legend and tradition than almost any other of the Revolution. We have not time to stop for these now, nor to notice the efforts of some historians to show that it was in a sense a victory for us. It must, I think, be called a defeat, for the immediate effect of it was that on Sept. 26 the British army marched into Philadelphia, in and about which they remained all winter in comparative comfort, while the Continental army, on the other hand, after some subsequent fighting and skirmishing, gradually withdrew to meet the terrible ordeal of

hunger, cold and mutiny which awaited it among the hills of Valley Forge.

Washington lost about 1,200 in killed and wounded at Brandywine. Besides these he had many sick. It may well be believed that he was seriously perplexed how to dispose of this large number of sick and wounded. Wilmington was already within the enemy's lines, and Chester and Philadelphia soon might be. None of these towns, therefore, were available. There were no others of any considerable size nearer than Lancaster. Here he intended to send the large body of Hessian prisoners which would be sufficient of a burden. The country round about Philadelphia was already drained of supplies, and, besides, it would be too imprudent to locate such large hospitals near the enemy's lines. His army, moreover, would be kept on the move all the time, watching, following and checkmating the advances of the British force, and hence could not be loaded down by the care of the wounded.

#### **Washington Turns to Ephrata.**

What more natural than that his mind should turn in this emergency toward the pious brethren and sisters of Ephrata! He knew that they were in the midst of a farming region, and had, themselves, not only large buildings but considerable wealth and supplies. He also knew the measure of their hearts. For once before, during the wars with the French, had they thrown open their prayer houses, as a refuge, and had firmly refused the large rewards by which the Government was anxious to show its appreciation. Peter Miller, their leader, had moreover shown his loyalty by translating within a few days after its passage, the Declaration of Independence into seven languages, and over the monastery press had sent it broadcast throughout the land. Here, then, could his poor disabled soldiers not only be in reach of the material comforts they needed, but in a sympathetic atmosphere, where the willing hands of men and women, moved not by hope of pay, but by the love of God and their fellows, would minister cheerfully both to the bodies of the living and the souls of the dying.

Toward Ephrata, therefore, were started about 500 of these, so nearly as their number is known. The whole picture of their dreary march might be drawn from the few pathetic words of the only eye-witness whose testimony we have, himself a Lancaster County soldier, when he says: "Some were in wagons, some were in carts and those who were able to walk did so. As they passed in the night we could hear the wounded cry as the wagons passed over the stones." Who shall describe the pain and suffering of this stricken company as the long train crept slowly along over the seventy miles or more of rough road, at some places probably little more than forest paths, which lay between them and Ephrata!

At length, however, they reached Mount Zion and on this sacred hill, which had until now only re-echoed the strange melodies of Beissel's music, soon we



ward the morning and evening drum of the camp and the dead march of the military funeral. For the hospitals both here and at Lititz, to which place some were also taken to be cared for by the Moravian brotherhood and sisterhood there, and where a number are buried, were under military control and discipline. Captain Albert Chapman was the military commandant at Ephrata. Dr. Moses Scott, of New Brunswick, New Jersey, Drs. Yerkel and Harrison, were the leading surgeons. Dr. Ebenezer Smith and Dr. Reading Beatty, with probably others, were assistant surgeons, while John Scott, a brother of Dr. Moses Scott, was the Commissary. Dr. William Brown, of Alexandria, Virginia, (where he afterwards practiced and is buried) educated at Edinburgh, in Scotland, and at this time only 30 years old, seems to have been the Surgeon General in charge of the hospitals both at Ephrata and Lititz, and probably of smaller hospitals at Reamstown and Brickerville. We know certainly that he was in charge at Lititz, where he had his headquarters, and where he wrote and published the first American Pharmacopœia.

#### Open Homes, Hearts and Hands.

We do not know exactly how many members there were in the community at Ephrata at this time, but there were probably less than 300 in all. From this we may judge what a serious burden and drain both upon their means and upon their personal comfort the presence and care of almost twice as many sick and wounded must have been. Nevertheless, these good people appear with the utmost cheerfulness to have joined their efforts in and out of season to relieve the sufferers in their charge.

The entire sisterhood, in particular, and especially the second sister "Armella" (Catharina Hennrich), Sister "Jael" (Barbara Mayer) and Sister Zenobia, were constant and devoted in those ministries which the tender and loving hand of woman alone can bring to the aching brow and bruised spirit. We have become accustomed in our day to the help of woman in ameliorating the horrors of war, by her presence in hospitals. It is probable, however, that here at Ephrata, and in the Moravian Sister houses at Lititz and Bethlehem, (in the latter of which Gen. Lafayette was nursed after his wounds at Brandywine) woman for the first time became the systematic ally of man in war, by applying her natural gift for nursing to the care of sick and wounded in military hospitals—a field in which her presence and help has since grown into an unspeakable blessing and benediction to thousands of wounded and dying men. On a small scale, these humble women were a type, and may have been the unconscious and indirect suggestion from which has since grown that splendid organization which has become the pride and glory of all civilized lands under the name of the Red Cross Society. *Some Recover—Some Fill Nameless Graves.* Under the skill of their faithful sur-

geons, and the good care of the Sisters and Brothers, the majority of their patients recovered and again joined the army. But for about two hundred, the correct number being unknown, even these loving hands could do no more than ease their pain and smooth and soften the dark passage through the valley of the shadow of death. For these the sacred spot on which we now stand had been marked by higher power as their final resting place!

To some of them the kind offices of their attendants were of short duration. For more than one the trying fatigue of the long and rough journey from Brandywine had, doubtless, been too great a strain. Of one, at least, we know that he fell asleep the very morning after their arrival at Ephrata. This was Captain John McMeyer McDonald, a brave and intrepid soldier from Virginia. His company, largely from New Jersey, was heavily stricken at Brandywine; and we are told that sixteen of its survivors had borne the body of their wounded Commander from the field, "defending it, and themselves, with an obstinate valor much

more resembling the fiction of romance than the narrative of history." He was buried with military honors a little distance from yonder corner-stone of the proposed monument, his own soldiers lowering him into the grave.

For some time afterwards the dead seemed to have been given separate and military burial. They soon, however, became too numerous to permit of even this slight tribute, and were afterwards deposited together in trenches without formal ceremony.

With the exception of Capt. McDonald, we do not even know the name of a single one, and neither whence they came nor the day of their death. All records concerning them seem to have been either lost or destroyed. I repeat the hope expressed on this spot fifty-one years ago, by the eloquent orator of that day, but thus far not realized, that the publicity given by such exercises as these may result in bringing to light some trace of them. Much more than idle curiosity would be gratified could this knowledge be obtained. In all human probability, however, we shall never know their names.

#### Names Unknown, but Their Memories Immortal.

Nor do we need their names to know what manner of men they were! The army to which they belonged, and the cause in which they fell, sufficiently indicate this! The Continental army was not a band of hirelings, nor yet a body of men with whom arms were a profession or military glory a passion. They were the young and vigorous manhood of the people, drawn from the farm, the workshop, the office and even the pulpit, by the deep conviction that their liberties were at stake and that they were worth more than even life. Every school boy is familiar with the brilliant names of the general officers. But it is



not by the roster of commanders alone that we must judge an army. The rank and file is the real test of its character.

On the staff of Washington was a young officer who, had he chanced to have been one of the two hundred here buried, would have left future America to frame its constitution without the aid of the greatest constructive statesman it has known, in the person of Alexander Hamilton! In the ranks at Brandywine was a young stripling carrying a musket, who had he here died would have left that constitution without the breath of life which was put into it by the masterly exposition of John Marshall! Or, had another boy of twenty been buried here, the doctrine which shall preserve America free from the touch of European politics might never have been announced; or if it had would have borne the name of another than James Monroe!

Who shall tell how many equally bright and promising lights may have gone out in yonder cloisters! And who shall measure the possibilities of future service of which the country may have been robbed by the graves which lie at our feet! But whether or not the men who here died were of equal gift or promise with such as these, they were, at least, of like character and mold. They shared the same love of liberty; the same lofty purpose animated their souls; and by their death they testified that with equal willingness they had placed upon the altar of their country the gift of life itself!

We may perhaps be able in a measure to imagine somewhat of the physical agonies which these men underwent here. But who shall depict the anguish of spirit with which many of these brave souls must have passed into their long sleep! Most of them died at what was almost the darkest period of the Revolution. The early enthusiasm of the struggle had passed away. The novelty of war had gone and its terrors became awfully familiar. The last thing they had heard as they went into the conflict at Brandywine was the proclamation of Washington himself warning them of the supreme importance of the impending engagement. And as they started on their mournful journey to Ephrata their eyes had lingered in farewell upon their comrades retreating in defeat, while the British marched in triumph into the capital of their country. Some of them did not live to hear even of the surrender of Burgoyne, and those who did must later also have had many a bitter and disheartening report from their starving comrades at Valley Forge. News came very rarely from the loved ones in their distant homes, but when it did it spoke of the savings of years all consumed, and of want made thrice harder by the miserable and deceptive currency which their Congress, now in exile from its own capital city, persisted in calling money.

**Their Deaths Clouded with Uncertainty.**

Could the veil have been withdrawn

from the dying eyes of these heroes, and they have been given a glimpse of the rising glories of their country, with what lofty exultation would they then have passed to their final reward! And could they have looked farther still, and seen the long line of reforms which should follow as issues of their sacrifice in Old England herself, or watched the little flame which they had nursed burst forth in less than a dozen years after their death, in distant France, into a conflagration which should consume kings and thrones, and result within a century in a new Republic in their stead, what a flood of comfort would this vision have thrown upon their dying hour. All this, however, was hidden from their eyes. And, therefore, many a choice spirit must here have sunk into eternity clouded by a shadow deeper than that of death itself—the despair of having made its costly sacrifice in vain!

But the knowledge of the blessings to come which was denied them has been vouchsafed to their children. We know of them not by prophetic vision, but by possession and enjoyment! We live in the midst of the fruitage of their sacrifice! The few thousands of their generation have multiplied into many millions. The confederation which they left behind them has extended itself from ocean to ocean and has developed into the most powerful and promising nation of the earth. The farmer of to-day no longer tills his soil with a wooden plow nor reaps it with a form of sickle a thousand years old, as did the farmer of 1777. The pious sisters of Ephrata spun and wove the clothing for these martyrs with the same kind of tools with which Penelope of old kept her importunate suitors at bay, but to-day the mills and looms on a thousand water courses transform the fabrics of every clime. Instead of being the convenient commercial dependency of a selfish mother, our granaries and factories are prepared to feed, clothe and develop empires. The spirit of inquiry possesses our people, and the genius of invention revolutionizes our machinery and processes almost every decade. The law aims to vindicate the manhood of the humblest citizen, and to protect each one, high or low, in the results of his labor. We not only enjoy religious liberty but the policy of our institutions is to practice religious toleration. The possibility of all these blessings was saved to us by the men whom we are here to honor, or has come to us as a consequence of the principles and institutions for which they died. And in large measure like things have come to the other nations of the earth as the indirect consequence of the struggle of these men.

Knowing these things, as we do, no anniversary such as this could be other than an inspiration to every patriotic heart!

**The Time for Action Has Come.**

And yet this occasion bears within itself for us an element of self-reproach.



more than a century the remains of these revolutionary heroes have rested here unmarked. The ashes of the last survivor of the saintly sisters who smoothed their fevered brows have long since mouldered into dust. The old cloisters which witnessed their death agonies have disappeared. The stately poplars, which stood sentinel at their burial, and chanted the requiem of the north winds over their new made mounds, have fallen into decay. The snows of more than a hundred winters have melted into the sod above them, and the inevitable course of nature has brought their very graves themselves to the common level. And yet the hand of their children has not risen to stay the march of oblivion nor done aught to perpetuate here the memory of their glory!

The little hamlet has grown into a thriving borough. The sparsely settled Shire in which they died is now the princely "Empire of Lancaster." The province in which they fell, and of which many of them were children, has become the second greatest State of the Union, surpassing in wealth and dignity many kingdoms of the Old World, and exceeding in population the whole of the colonies at the time when they died. The new nation, which was christened with their blood, has passed swiftly to the head of the sisterhood of nations and become the wonder and admiration of the world. Nevertheless, in the midst of all this wealth and splendid growth still lie these sacred ashes, seemingly forgotten and uncherished! Memorials to wealth and pride dot the land on every hand, and yet not even the most modest shaft rises over these consecrated graves!

Fifty years ago a movement was auspiciously begun to repair this neglect, but was allowed to languish, and finally die. The occasion of this large gathering here to-day is again to consider this matter, and to renew the project, then so well begun, of placing here some appropriate monument.

#### Let the Men of To-day Do Their Duty.

It is not alone for the sake of these men that we propose to do this. We are not here to glorify them. They need neither monument nor eulogy at our hands. No human eulogy can add to their glory, and no failure to do them justice can make it less! But we owe it to ourselves, and to those who are to come after us, that their memory shall not die with us. Knowing the royal heritage of freedom which these men, and their companions in arms and death, purchased for us we have the duty upon us of transmitting this knowledge to posterity and of keeping alive the love of it among our fellows.

To my mind the most significant and interesting feature of this day's exercises has been the presence of such a large body of children in the demonstration of the morning. They will not soon forget the brilliant pageantry of this day. And as they grow older this memory will prove the thread by which they will find the

meaning of this and like occasions. This is as it should be. In the children of to-day lies the promise and potency of the future and it is upon them that we should impress the sacrifices of their forefathers and the lessons of patriotism. They may not in their day be called upon to defend their country with their lives. And yet the presence with us here of these gray-haired veterans in military dress reminds us that even for us bloody conflict for our country has been a need of the not distant past. Even within recent months ominous shadows have warned us that at any moment, out of a seemingly cloudless sky, may ring forth the clarion call of our country summoning its young men to the defense of their most cherished institutions and to recalling by force misguided brethren from the wild wastes of License to the even paths of Liberty under the Law.

It is one of the peculiar glories of our country that it has not heretofore needed to bear the curse of a large standing army. The spontaneous loyalty of her people has met its every danger. This is the only proper defense of a free people. Its permanence, however, rests alone upon an abiding love of country in their hearts.

But not only for possible wars do we need to keep alive this living flame! "Peace hath her victories no less renowned than war!" And the normal function of our institutions is to shelter and guide a great people through the pursuit of the arts of peace to work out the destiny allotted to them. The centre of intellectual and political power, which in ancient days hovered about the shores of the Mediterranean, has been gradually moving westward. It seems to be reaching its final resting-place on our soil. Here, so far as human foresight now can tell, is to be the theatre in which, among and by our children, must be worked out the latest and most profound problems of free government.

Let us then by every means in our power cherish in our own hearts and nourish in those of our children the ideals of our brave ancestors out of which have grown the beneficent institutions which we now enjoy. And as one means to this end let us show ourselves worthy of these blessings by seeing to it that there rise on this sacred hill some fit memorial to mark its glory! Thus shall we leave here a sign to the generations; and our children, when they stand where we have stood, shall learn to bless the memory of those who lived and those who died on this hallowed spot!



From, *Intelligencer*  
*Lancaster, Pa.*  
Date, *Oct. 5<sup>th</sup> 1894*

## OLD ST. JOHN'S

AN EPISCOPAL CHURCH FOUNDED 165  
YEARS AGO.

A Son of Lord Douglass the Pioneer  
Bezallon and Other Worthies  
Buried in the Graveyard.

"Now pass thou onward as was thy  
wont, brave heart, and Douglass will fol-  
low thee or die!"

A splendid martial figure clad in the  
light armor of the best days of chivalry,  
and mounted on a mighty Flanders horse,  
Lord James Douglass spake these words  
as he hurled the casket with the heart of  
King Bruce far into the ranks of the Sara-  
cens. I seem to see him now and to hear  
the trumpet ringing tones of his voice,  
the rattle of the lances, as their pennoned  
points are thrown down towards the foe  
and then on they rush in a solid mass.  
This company of young and gallant  
esquires and famous knights, charging an  
army all alone as Custer and his caval-  
ry charged against the savage Sioux,  
and dying in the battle, everyone of  
them on the hills of Granada, as those  
American troopers died on Montana  
plains.

This is the thrilling scene that rises  
from the misty glories of old times with  
the reading of a name upon an old mossy  
tombstone only a couple of hours ride  
from Lancaster:

ESQ. R. ANDREW,  
Son of Lord Douglass.  
1742

This was a direct descendant of the  
famous Douglass of Scotland, of that  
"Black Douglass," of the borderland, of  
whom the terror was so great in England  
that the mothers used to sing:

Hush ye, hush ye,  
My little petsie,  
The Black Douglass,  
Shall not g-t ye.

A terrible warrior, truly, and yet  
withal a gentle-hearted knight.

But great in war as were those Dou-  
glasses these that sleep in the old church  
yard at Compass were quiet gentlemen  
and good farmers and churchmen. There  
are five of the family buried here, the  
esquire, Andrew, named above; Thomas  
Douglass, who died in 1794, Archi-  
bald Douglass 1756, and the wife

and daughter of the first named. The  
graves are all marked by quaint old head  
stones of imported marble, on which the  
inscriptions are singularly well preserved.  
A small marble monument has been  
erected in more modern times to the  
knight, Andrew, and his family. On this  
besides the inscription given above are  
these:

JANE,  
Wife of Andrew Douglass,  
Daughter of Lord Ross,  
Died 1742, Aged 78,

Mary Douglass,  
Only Daughter,  
Wife of John Elliott,  
Died 1807, Aged 73.

The daughter of Lord Ross did not long  
survive her husband, the Esquire Andrew,  
but there are descendants of this Douglass  
family living. The late George de B.  
Keim, of the Reading railroad, was one of  
them, and one of his daughters bears the  
name Susan Douglass.

In this old church yard there are many  
other quaint and interesting grave stones,  
and some that are very ancient in our  
eyes, for a century or two, is a very long  
stretch of time for Americans to look back  
upon at home.

There is the grave of that famous  
pioneer Bezallon who was also buried  
there in 1742. His name figures prominent-  
ly in colonial records, and it was he who  
first blazed the trail through the forest to  
what is now the site of Lancaster and then  
on to the Susquehanna. This trail became  
the fine, straight road now known as "the  
old road," and along which you must  
drive for twenty miles to reach this old  
"Compass Church" otherwise known for  
one hundred and sixty-five years as St.  
John's church, Pequea.

This road was known in colonial times  
as Old Peter's Road.

The church building and the church  
yard lie just across the county line in  
Chester county, but a large proportion of  
the parishioners have always been on the  
Lancaster county side, and this ancient  
Episcopal church should be ranked among  
the most ancient and interesting of this  
county.

The exterior appearance of the build-  
ing is simple and unpretentious as befits  
a rural parish. There is not even the  
cross upon it which usually appears upon  
Episcopal churches. High stone steps  
rise to the doorway above which appears  
a tablet with the following inscription:

The First  
St. John's Church, Pequea,  
Was Erected A. D. 1729.  
The Second A. D. 1753.  
This Building, the Third,  
A. D. 1838.

The little building stands with dignity  
upon a high level of ground some fifty  
yards back from the old road; and in  
front and a little to one side are grouped  
some fine old trees casting their grateful  
shade upon it. The beauty of trees is not  
always appreciated as it should be and it



is pleasant to find that the congregation of St. John's have a proper sense of the fitness of things. May the trees stand there for many a generation safe from the axe and safe from the hands of those vandals who are always mangling the finest old trees in Lancaster, by "trimming" them into hideous stumps and mangled forms of their noble selves.

Pass through the doorway and vestibule, and you find yourself in a small but well proportioned church, having two singular little galleries over the right and left hand corners as you enter, and an organ loft and choir between them. There are two narrow aisles and the pews have doors and numbers, while the equipment of the platform at the further end with reading desk and altar cloths is that of a low-church, but very "churchly," Episcopal communion.

The Rev. S. K. Boyd conducted the services with an air of impressive sincerity and fervor, and preached a most excellent sermon to an attentive congregation.

After the service you will find the gate of the church yard open and may pass out and around to the rear of the church where you will find the oldest graves. Let us return to that of the pioneer Bezellon who with fourteen other men set to work with his axe to build that first church in the forest a hundred and fifty years ago. It was a house of hewn timber, twenty-two feet long by twenty, but pioneers of four races worked together at its building. Bezellon was a French Huguenot and there were English, Scotch and Irish, but hardly a German among them, for that neighborhood was settled chiefly by English-speaking emigrants. The grave of the Huguenot backwoodsman bears this inscription:

PETER BEZELLON,

1742

Who'er thou art, with tender heart,  
Stop, read and think on me,  
I once was well, as now thou art,  
As now I am so thou shalt be.

The last lines of this curious quatrain have an almost spiteful sound, but we may be sure that old Peter Bezellon was not of a spiteful spirit, for the records rather show him to have been a man well gifted with the Frenchman's spirit of good fellowship, as well as self-confidence and courage. "Peter will talk high, but generally hearkens to reason," wrote one who knew him. He traded constantly with the Indians and was much respected by them, and in 1707 he was one of four, who with Governor John Evans, went from tribe to tribe among the Indians making treaties of peace and friendship. Many interesting things are recorded of this brave old pioneer, who died at the age of eighty, and was buried here and by his side his wife:

MARTHA BEZELLON,

Died 1764.

All you that come my grave to see  
And as I am so you must be,  
Repent in time, no time to lose  
For sudden I was snatched away

Poor Martha, who was snatched away so sudden, was a sister of John and Moses Combe, also leading pioneers and Indian traders, who were buried in this churchyard in the year 1736, though I did not find their tombstones.

There are the grave stones of George Boyd, who died 1751, Jeremiah Davis 1790, John Hethington 1749, and many other worthy and sturdy men of the olden time about whom much might be written, and there is the grave of Martha Henderson, who died in 1809, and of many others from whom might be traced well known names of to-day.

It is an interesting spot, this old forgotten churchyard, with its haunting memories of the rough pioneer days and of the grand old times in that hard old world from which these pioneers came over—that hard old world where its knights went crusading and the pious Huguenots went to martyrdom—that hard old world from which the children of knights and martyrs came forth so gallantly to the making of this bright new world, and to the dawning of brighter if not better times.

Of the old church itself, standing there in the quiet simplicity of its ancient dignity, an interesting history might be written, for it has numbered many eminent men and worthy women among its congregation and holy and able men among its pastors. Its first pastor and founder was the missionary Richard Backhouse, who once a month traveled on horseback through the forest trail from Chester to preach to the settlers and traders at "The Compass." In 1793 Rev. John Blackhall "entered upon ye care at ye request of ye congregation," but he moved to Lancaster and the Rev. Backhouse resumed charge and a little later was much distressed to find that some of his flock were "giddy brained with Methodism." This worthy man died in 1750, worn out by hard service and long journeys through the wilderness of Lancaster and Chester counties. His successor was the Rev. Geo. Craig, who came from England, and then Thomas Barton, who also held the parish at Carnarvon and Lancaster.

Then came the Revolution and the "Church of England," like all things English, fell under a cloud. Barton sailed for England but died on the ocean.

In 1784 a Lutheran minister, Rev. J. Frederick Illig, was chosen and served for four years. We may hear the Episcopalians of to-day groan at this. Then "Mr. Elisha Rigg" and Levi Heath were successively chosen to perform the duties of ministers. April 6, 1799, the congregation was incorporated and chartered, with Rev. Joseph Clarkson as pastor. He was the first person in America admitted to the "Holy Order of Deacons," the ordination being in Christ's church, Philadelphia. The Rev. William Augustus Muhlenberg was his assistant and later the Samuel Bowman and Rev. J. B. Clemens. In 1831 Rev. R. U. Morgan became



pastor, and in 1834 Rev. Edward Young Buchanan, brother of President James Buchanan, All of the pastors held the charge in connection with several other parishes, traveling about and holding servicers in various churches alternately. In 1845 Rev. Buchanan resigned under the conviction that the church should have a minister of its own and Rev. Henry Tullidge was chosen. The succeeding pastors were Revs. E. P. Wright, Wm. G. Hawkins, Geo. G. Hepburn, Henry R. Smith, Thomas Mee and Henry Tullidge again in 1883; then J. W. Geiger as a lay reader, and in 1884 the present rector, Rev. S. K. Boyer.

To most readers this may be merely an uninteresting list of names but there are those who will recognize in this roll of pastors many who were widely known throughout the land for eloquence, scholarship and zeal no less than for their exemplary lives.

It is a quaint little old country church, this St. John's of the Compass, and it will well repay you to drive down that way and take a look at it some Sunday, starting well before eight in the morning so as to be in time for the service, and taking plenty of time after church is out for loitering in the old church yard.

# THADDEUS STEVENS, LEADER OF CONGRESS

REVIEW OF THE WORK OF THE GREAT WAR TIME ORATOR  
AND DEBATER.

BY EX-SENATOR H. L. DAWES

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Thaddeus Stevens entered the preliminary conflicts which led to the civil war at the opening of the Thirty-sixth Congress as the Representative of the Lancaster district in Pennsylvania, the home of Mr. Buchanan, then midway in his most pitiable and disastrous Presidential term. He had already attained the advanced age of 66. He had previously served four years as a Representative and had been in retirement six years. He and Mr. Buchanan had been intense political opponents all their political lives. They had, however, lived as neighbors in the same town, maintaining rigidly and with extreme formality all the outward forms of polite intercourse, concealing from public observation under the guise of an extreme courtesy of demeanor that intense personal hostility which their followers openly manifested.

Mr. Stevens had voluntarily retired from public life to the practice of his profession, but the gathering storm was so surcharged with electricity, and the lamentable weaknesses of his old opponent were giving such direct aid to his hereditary foes that, like the old war horse who snuffs the battle from afar, he sought

to re-enter the lists. On the night of his election he telegraphed the unwelcome news to the President, his long-time most formidable political foe, in this apparently innocent message: "I'm on my way to Washington." No one else, hardly Mr. Stevens himself, understood its true meaning, however, as well as did Mr. Buchanan.

## The Rising Storm.

The Thirty-sixth Congress, to which Mr. Stevens had been returned after a retirement of six years, was the one next preceding the inauguration of Mr. Lincoln, and the war of the rebellion. In it the struggle of a half century for the extension and perpetual domination of slavery in the republic had come to naught, and it was the one in which was kenneled the treason that failure had begotten. The repeal of the Missouri Compromise had brought fatal weakness upon the cause it was intended to strengthen.

The Kansas-Nebraska act had proved worse than dry ashes in the grasp of the slave power, for it had secured the admission of two new free States into the Union instead of two slave States, and had thus turned for the

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future the balance between slave and free States on the side of freedom instead of slavery for which that repeal had been projected. And before the close of this Congress, a new one and a President had been elected upon the distinct issue of free soil.

No Congress since the beginning of the government had been so shaken with convulsions as this one. Political parties were so nearly equal in the House that a Speaker was only elected by one majority after a struggle of two months and more than fifty ballots. A price was set upon the heads of more than two score of us, and we debated great questions in the presence of galleries crowded with armed men, the click of whose revolvers sometimes mingled with hisses and curses heard on the floor. Everywhere, among the people as well as in Congress, the political atmosphere was charged with sulphur and dynamite, and unborn treason was quickening into life in Capitol and Cabinet.

#### At Once Becomes a Leader.

Into this Congress Mr. Stevens came at the age of 67 to deal with the men and measures of a period in our history without parallel in the depth and reach of the purposes or in the grandeur of the results which have made its record immortal. The place of leader was at once conceded to him, and was maintained till he died after a continuous service of nearly ten of the most eventful years in all our annals. In all that time and during all its storms and crisis, he never for a moment relaxed the hold upon that supremacy which is ever accorded to the biggest brain and the stiffest will. There was not an hour in that ten years that he was not in armor, and scarcely one that he was not in battle, but there is no record of a bended knee or a broken lance.

The whole life of this man and all there was in him were aids to that brain power and unbending will which made him the unrivaled leader he was. The field on which he took command was the battlefield of freedom and slavery, and he had been bred a lover of the one and a hater of the other. Born of the freedom and force from which men spring in the bracing atmosphere of Vermont, and to no other estate but poverty and opportunity, a graduate of that Dartmouth College which sent forth to a great public career such men as Daniel Webster and Rufus Choate and Salmon P. Chase, with whom he took rank in public life, he cast his lot in the yet new and undeveloped portion of the State of Pennsylvania before he had reached his majority. With this people he passed the remainder of his life devoted to the progressive and perpetual struggle of manhood to assert its superiority over the accidents of birth and wealth and pride and prejudice, with which it is so often weighted in the race that all must enter. There was to him no discharge in that warfare, and the armor which he buckled on at the outset was laid aside only when work with him was done.

This became to him in after life religion and theology as well as politics, and he had little else of either. His perseverance in this creed, like that

of the Saints, tailed him not to the end. It was the spirit which thirty years before this period, in fighting against the color line and for free schools in the Pennsylvania Constitutional Convention, prompted him to declare that "If this is to be a struggle between the powers of light and the powers of darkness, I go for him whose banner streams in the light." And it was the same spirit which, living through all the subsequent years of conflict and of trial, found utterance again in solemn directions in his will for this inscription upon his tomb: "I repose in this quiet and secluded spot, not from any natural preference for solitude, but finding other cemeteries limited by charter rules to race, I have chosen it that I might be enabled to illustrate in my death the principles which I have advocated through a long life—Equality of man before his Creator." In all the intervening years this spirit which found such striking utterance at the threshold and at the close of his public career directed and determined all his conduct.

#### Stevens as an Orator.

When, therefore, Mr. Stevens was called back to the public service he did not enter upon the exciting scenes with which the Thirty-sixth Congress opened as a raw recruit, but as a soldier already trained for the very leadership which was at the outset accorded him. And he came with every faculty in him quickened and drilled ready for the service. And they were no ordinary faculties. Few, if any, public men in our history, no contemporary, were so richly endowed by nature for the very place he was to fill and the work which henceforth fell to his lot. He had the instinct of an orator without his rhetoric or grace. He never studied what to say, or how to say it, but it seemed to flash upon him on the instant where to hit and

with what, and taking deliberate aim he never missed. It was no volley or cannonade, but a single rifle shot, and all was over.

He could not make a long speech. Even at the bar, in the most complicated case, it is said that he never addressed a jury an hour, but grasping the point on which the case turned with unerring instinct, he concentrated all pressure there, casting aside everything else. His weapons in debate were sometimes the thunderbolt descending upon the head without warning, sometimes a rapier reaching the heart before its approach is even felt. Then he would take an antagonist at long range and in fancied security. Listeners would hardly discover the direction of his aim before they saw the victim fall.

He would drop a bombshell into the midst of a self-satisfied or self-sufficient group of opponents and they were hopelessly scattered. It might have been a mere witticism, or only a sneer. It might have been a fire ball revealing in its glare to the gaze of all something so ridiculous or so hideous that its very parents would run away from it. One volley of denunciation he would sometimes discharge, but he never kept a pack of artillery. His encounters in debate



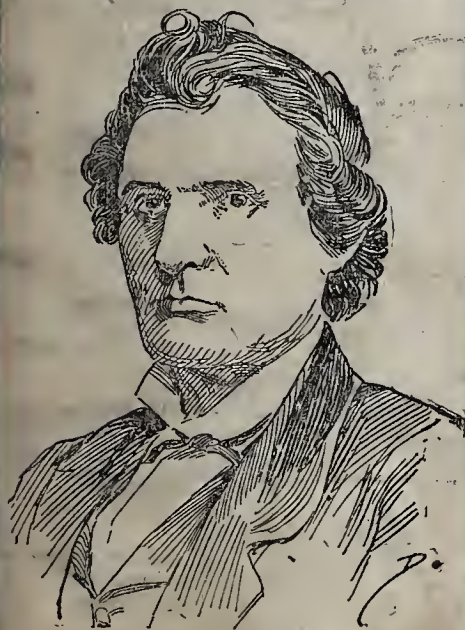
were fierce, sharp, terrible and decisive. He never played with his victim nor kept him long in misery, but usually dealt him a single blow and he was done with him. He was more effective in assault than in defence and owed much to the suddenness of the attack.

#### A Memorable Speech in Congress.

He rarely made orations. The Globe is full of these, but they are the fruit which grows on lower bushes. One I do well remember. No one could forget the scene, though all I can say of it and him seems strange enough without the inspiration of the occasion and his presence. This one was delivered in that last session of Mr. Buchanan's administration after the election of Mr. Lincoln, when the House was more like a powder magazine than a deliberative assembly. His denunciation of the plotters of treason to their very face was terrible, and his expose of the barbarism of the so-called civilization behind them was awful. The scene was past description, like one man holding fiends at bay, when he turned towards the representatives of this barbarism before him and said:

"For twenty years past it has been unsafe for Northern men to travel or settle in the South unless they would avow their belief that slavery was a good institution. Every day brings news of unoffending citizens being seized, mobbed, tarred and feathered, and hanged by scores without any trial by legal tribunal or evidence of guilt."

Nearly fifty or them rose to their feet and rushed towards him with imprecations and threats of personal violence. As many of his friends gathered around him, and moving him in a sort of hollow square to the space in front of the Speaker, opened in front of his assailants and stood guard over him while he arraigned the slave-



Thaddeus Stevens.

ocracy in an indictment for its crimes against humanity surpassing in severity even the great arraignments by

Mr. Sumner. He was an old proaching 70, on whose frame and figure time was already making sad work, still standing erect and firm as a man of 35, calm and self-possessed as a judge, he lashed them into a fury and bade them compose themselves at their leisure. The excitement aroused by his fiery denunciation and defiant scorn beggars all description and can live only in the memory of those who witnessed it.

#### Stevens' Contempt of Rhetoric.

He had no stomach for mere rhetoric and never omitted an opportunity to stick a pin in it, no matter how disastrous the collapse. One occasion I call to mind. In the early part of the war two foreigners by the name of Sacchi joined our army. They were very unlike and in no way relatives as I ever heard. One was a young Italian fancy warrior who, having read about Lafayette, came over in a Kossuth hat and white plume, an elegant gilt-laced blouse girt about with a gorgeous belt, at which hung a sword with studded hilt. The other was a thrifty New York "dealer" of the Chatham street kind, with the faculties and aspirations of his race. The one was burning for fame, the other for gain. Each took to his affinity. The one joined General Fremont's staff in St. Louis, the other joined the army of horse contractors. A committee was very soon investigating scandals in horse contracts and were in hot pursuit of this Sacchi.

Mr. Stevens, as well as the committee, getting the two Sacchis a little mixed, and feeling called upon to repel with some earnestness what he thought was an unjust attack upon his friend Fremont, went into a plain and prosaic but strong and clear statement to show that General Fremont and his staff had had nothing to do with horse contracts. In the midst of his unpoetic talk about horses one of the loftiest of all the rhetoricians in the House, spoiling for a flight, interrupted him just for a moment, and as everyone supposed, to make some inquiry about the poor horses. But instead he struck a stage attitude, and away up above our heads delivered with great volume and excellent modulation of voice a little prepared speech on the Italian Sacchi. Here it is without any of the scenic and stage advantages with which it was delivered to the audience just the intent on catching thieving horse contractors.

"This young man Sacchi who is named here," remarked the orator "is, I understand, a man who has been decorated for heroic actions on the battlefields of Italy more than once, a man who came here following the star of freedom as the shepherds followed the Star of Bethlehem, and went out into the department and joined Fremont's staff, not for pay, not for rank, but as a volunteer, a man who came here, in the language of another to crusade for freedom in freedom's holy land."

Before the orator could safely alight

Mr. Stevens, failing to see the situation, and in no mood for being turned upon him with an in voice and manner and ex



care what stars he followed. I know that he didn't follow horse contracts."

Orator and House came down together like so many rocket sticks, and the one Sacchi was never heard of more, and the other took himself out of sight as soon as possible.

#### A Debater Rather Than an Orator.

Mr. Stevens was a debater, not an orator. The weapons of the one he used with consummate skill, but those of the other were comparatively feeble in his hands. His wit wore the keenest edge and drew blood fearfully. His sarcasm blistered and his irony tortured beyond endurance. He excelled in the power of statement—a faculty very rare and yet most effective. It was often all he had to say, and it was enough.

Great as he was in debate, he was not fond of it, and never sought occasion to engage in it. He did not ever lie in ambush and take an opponent unawares, nor step out into the open field and lay down his glove. But when discussion had arisen, an assault had been made and debate was unavoidable, or some gigantic wrong was impending or some unholy plot needed to be dragged to light, he did not shrink or lag, but, taking the lead as of right, he maintained it as long as there was foe-man for his steel. On such occasions, he seemed to have the power to impart something of his own fire and courage to those around him, carrying majorities by an unseen magnetism, and overcoming opposition by storm.

#### The Secret of His Leadership.

The times called for such a leader, and the spirit which dominated the public mind of which the House of Representatives was the exponent and organ would have tolerated no other. The people had already been educated up to the exigency and saw clearly enough the causes which had led to it. What they wanted was not one to enlighten or convince them, but one who could quicken a love for the Union, intensify hatred of slavery and set on fire the Northern heart. They did not need conviction, but courage, and the leader they craved was one who had these qualities in the greatest excess.

They found him in Mr. Stevens, and he led them along these lines, with a devotion of both leader and follower which has had no parallel. He did not create a public sentiment and then lead it to results; he did not turn minorities into majorities in support of unacceptable measures. In this his leadership differed from that of Clay and Calhoun. He took command of existing majorities and spurred them on, sometimes almost lashing them into fury, but always leading them into the very verge, if not beyond the line of practicability and possibility. They were in no mood for any other leadership and he was capable of no other. It was fortunate for the republic that the end ever uppermost with him was the true purpose of all free institutions—the equality of men before the law.

#### Carried Daily to the Senate.

His influence in the House continued unimpaired to the end. Indeed, it was never more marked than in his last work—the impeachment of President Johnson. Although in feeble health and waning strength, at the command of the House he appeared in person at the door of the Senate charged with its message of impeachment of the chief magistrate of the nation for high crimes and misdemeanors. The scene was most impressive. Mr. Sumner said of it after his death: "I doubt if words were ever delivered with more

effect, when broken with years and decay he stood before the Senate, and in the name of the House of Representatives and of all the people of the United States impeached the President of the United States of high crimes and misdemeanors in office. Who can forget his steady solemn utterance of this great arraignment. The words were few, but they will sound through the ages." The end was drawing near. His conduct of the impeachment with his associates appointed by the House was his last work. He was so feeble that he was carried daily for that purpose from the hall of the House to the Senate chamber upon the shoulders of two stalwart messengers.

Yet it was the body only that weakened, all else held out to the end. With grim humor he said one day to these stout and hearty men as they were bearing him on their broad shoulders along the corridors. "Boys, what shall I do when you are dead and gone?" His strength failed him in the delivery of his final argument for the prosecution, and its reading was completed by one of his associates. This was the end of his work, and he was taken to his sick bed, from which he never rose. Congress adjourned soon after and left him to die in Washington in the absence of the body over which he had exerted, during a period the most critical in all its history, a controlling influence and direction unequalled in the career of any other statesman. The directions of his will were strictly followed, and the grave of the great commoner is hardly distinguished from the others in a retired private cemetery near his home, where is recognized the law of his life—the equality of man before his Creator.

From, *Star*  
*Bethlehem Pa.*

Date, *Nov. 2<sup>d</sup> 1894.*

## 91 YEARS OF AGE.

FATHER DAVID MORITZ, OF SALISBURY, HOLDS A REUNION.

The Family and Friends of the Nonagenarian Make Merry at His Homestead in Salisbury—The Old Gentleman Recalls the Days of His Youth. Those Who Were Present.

The Moritz family observed yesterday (Nov. 1) as a holiday, it being the 91st anniversary of the birth of old Father David Moritz. Throughout the day car after car on the traction road stopped at Bowers' little station, on the Salisbury road, where the old gentleman resides with his adopted daughter, Mrs. William Bowers. Every year the anniversary of Mr. Moritz's birth is looked forward to by hosts of young people, who make the homestead ring with merry laughter. A family reunion always takes place on the old gentleman's birthday, and the family is not small. Four tables were set yesterday, with twenty-one covers on each.

An unusually large gathering graced Mr. Moritz's home this year; in fact, the



older Mr. Moritz becomes the larger his receptions grow.

Among the earliest callers yesterday were Henry B. Luckenbach and Simon Ran, of Bethlehem, old time friends. A number of friends were present who were also celebrating their birthday anniversaries. They were: Levin A. Miksch, 74 years of age; Frank H. Boehm, of West Bethlehem, 55 years old, and a brother-in-law of Mr. Moritz named Joseph Walpman, of South Easton, who is 88 years old. Mr. Walpman was accompanied by his son, Samuel Walpman, who reached the age of 62 years yesterday. Surrounded by these and many other good friends Father Moritz was exceedingly happy, as he is enjoying excellent health.

In conversation with a STAR reporter Mr. Moritz recalled a few occurrences of his boyhood days. He was born in Salisbury, within a stone's throw of his present abode, and he recalled the fact that when he was a child a thick wood extended all through the valley as far as the Five Points, in this borough. He has often seen Indians tramping along the road, migrating from one place to another, as was the custom of the red man. The old gentleman has chewed and smoked since a boy of ten years of age. He learned the trade of a carpenter and has built enough houses during his lifetime to make a respectable town. His four sons have all followed his trade. Mr. Moritz said humorously yesterday that his family was apparently not to die out, for there were additions to its ranks every year, while none of the older ones are dying. Mr. Moritz has been a lifelong Democrat, having deposited his first vote for General Andrew Jackson, in 1828.

A very pleasant sociable time was spent and addresses were made by Rev. J. M. Hartzell, pastor of the new Reformed church of Blingen, and J. A. Yerkes. After a sumptuous supper had been partaken of and friends began to depart, Rev. Mr. Hartzell closed the reunion with appropriate religious exercises.

Among those present were Mr. Moritz's four children; Mr. and Mrs. William Moritz, with their six children and ten grandchildren; Mrs. Matilda Redline, of New street, this place, with her six children and eight grandchildren; Edward Moritz, of Fourth street, this place, with four children and two grandchildren; Mr. and Mrs. Henry Moritz, of New street, this place, with three children; Mr. and Mrs. James Moritz, of Salisbury, with four children and one grandchild; Mr. and Mrs. William Bowers, with two children; Mrs. Sallie Ueberroth, Mrs. D. I. Yerkes, Charles Rennig, Mrs. Michael Ulrich, Mr. and Mrs. O. R. Wilt, Mr. and Mrs. L. D. Ritter, Mr. and Mrs. D. F. Hittinger and two children, Mr. and Mrs. W. J. Kratz, and their daughters Cora and Ruth, Mr. and Mrs. Charles E. Ross and child, of this place; Mrs. E. Blrt, of Easton; Mrs. William Romlg, of Reading; Mr. and Mrs. Wilson H. Rice, of Allentown; Burgess and Mrs. Oliver Jacoby and daughter, Miss Anna, of Fountain Hill.

From, *Examiner*  
*Lancaster Pa.*

Date, *Nov. 26* 1894.

## MORAVIANS A CENTURY AGO.

Interesting Bits of History of the  
Local Church.

### PATRIOTISM ROSE ABOVE CREED.

Many of the Members of the Church Were  
in Touch With the Times Through the  
Influence of Such Patriots as William  
Henry and John Hopson.

In the *Moravian* for November is an article by John W. Jordan, entitled "Extracts from the Diaries of the Lancaster Congregation, 1775-1777," from which the following extracts are taken:

The diaries of Lititz, during the troubles of Test Oath Acts and service with the militia, and while one of the Continental hospitals was established in the town, are of interest; and so are those of Philadelphia, where the church was occupied for a time by the military. Brother Shewkirk, the pastor of the congregation in the city of New York, has left us an exceedingly valuable record of royal data, covering the whole period of the war. The diaries of Lancaster lack fullness of details and omit much of the stirring events which transpired in that city; this I ascribe to the conservatism of their pastor, Brother Otto Krogstrup. It is my intention to review briefly the diaries of that congregation for the years 1775, 1776 and 1777, and to add some details from other authentic sources.

In May of 1775, Brother Krogstrup records: "In the beginning of this month it was very unquiet in the city, as the citizens were divided into various companies for the purpose of military drilling, and to this the brethren also had to accommodate themselves." In a letter to Brother Nathaniel Seidel he states: "Our brethren must submit and cannot oppose the general current of affairs—even money will not give exemption."

On December 10, about 400 soldiers arrived from Canada and occupied the barracks. Brother Unger, the assistant to Brother Krogstrup, writes to Brother Hehl under date of January 23, 1776: "As the first year since I have commenced the



housekeeping has come to a close, I will briefly inform you how matters stand. We have tried to be as economical as it was possible, and still we are behind hand from one fourteen days to the other, and since the first quarter of the year have neither bought rum nor tobacco, because we saw that our means would not reach. I must confess that I was often perplexed to know what to do, for to earn anything at the present time is not to be thought of. . . But since our members have commenced to do their yearly butchering, they have frequently sent us something, so that I had no need, for some weeks, to buy any meat, and hence I reduced my indebtedness to 5s. 7d. It is a little irksome to put down every pence that one gives out, but because we are two families I have done so to remove all suspicion. . . ."

A week later he again writes: "As to clothing I can say that there has been no difficulty, only the asking for it is a little hard for there are so many trifles one must go to the steward for. . . In this regard we had a different arrangement in Philadelphia, for there each one received weekly for sustenance 6 shillings, and each one yearly for clothing £5, or to apply it to whatever else we might desire, and then it was not necessary to lay every trifling matter before the stewards." On the back of this letter Bro. Hehl has written: "I have heard that the stewards have given the two laborers every two weeks 3 shillings additional, so they now receive 27 shillings every two weeks."

"July 7 was a day of great excitement, for orders had been received for the militia to prepare to march. Of our brethren, only one communicant brother, two received brethren, and about twenty society members marched. There were more communicant brethren who had been enrolled, but the companies to which they belonged were ordered to remain here to guard the prisoners and protect the city."

Brother Krogstrup does not mention altogether the names of five members of his congregation who served in the field with the army of Washington, but from other authentic sources I have been enabled to compile the following list, which I am aware, however, is not complete:

Abraham Dehoff was commissioned a captain in the Musketry Battalion of Col. Samuel J. Atlee, and was taken prisoner on the capture of Fort Washington, on the Hudson, November 16, 1776. He was exchanged on April 28, 1778. He had been a member of "Committee of Observation" of Lancaster county, in 1775.

Privates Frederick Harttaffel and Ludwig Koch, of his company, were taken prisoners at the same time, and subsequently exchanged.

Andrew Gress was commissioned captain of a company of militia, July 16, 1776, his company reached Philadelphia. He served in New Jersey in August of

1778, and in 1783 was made quartermaster of the Third Battalion of militia, commanded by Col. James Ross.

Sebastian Graff was First Lieutenant and Matthew Graff, Second Lieutenant of this company in 1776; and among the privates were Philip Hart and Marcus Jung, Jr.

John Joseph Henry, a son of Brother William Henry, enlisted in Capt. Matthew Smith's company, Rifle Battalion of Col. Thompson, and made that memorable march through the Maine wilderness, under Gen. Benedict Arnold, was taken prisoner in Canada and subsequently exchanged.

George Graff (I have failed to locate his company) was wounded and captured in the battle of Long Island, and did not reach his home again before January of 1777. Among the other brethren who served in the army I have been able to identify Adam Rupert, C. Eberman, Peter Graff, George Koch, Nathaniel Shee, — Demuth, — Petri, — Lehn, and — Rathfon.

Brother William Henry, during the occupation of Philadelphia by the British, entertained at his house on Market Square his old friend David Rittenhouse, the Treasurer of the State, who used one of the lower rooms for his office. Another guest was Tom Paine, who wrote his Fifth "Crisis" in the room he occupied on the second floor, but his personal habits became so objectionable to Sister Henry that he was requested to remove elsewhere. John Hart was another guest for some time.

"On December 22," continues Brother Krogstrup in his record, "our afternoon service had to be omitted, as it is so very quiet in the city. The whole militia met at two o'clock in the Lutheran church, where General Mifflin made a sharp address to them and demanded that all of them, without exception, march to Philadelphia, and whoever would not obey might expect that it would not fare well with them."

"This movement of the militia was to aid Washington in his surprise of the Hessian force at Trenton. On the evening of January 4, 1777, the Hessian prisoners (about 900) arrived at Lancaster and were quartered in the barracks."

"On the evening of June 4 (the King's birthday)," states Bro. Krogstrup, "about nine o'clock, there was great noise and excitement in the city. The prisoners in the Barracks seized the guards, took away their muskets and knocked them down with clubs, and tried to effect an escape. The bells of the city sounded an alarm, drums were beat, and the militia gathered about the barracks. One prisoner was killed and several wounded."

The month of July was a sorrowful one for the Brethren, for the "Test Oath" was to be enforced, and many people took to our people, it is a source of



much perplexity." Brother Krogstrup advised those in this condition "not to act contrary to conscience, and not to be too precipitate in the matter. Several brethren who are in fear of being arrested took the Oath."

Through the month of August the excitement continued, and members of the congregation took the Oath, "partly out of fear; partly without due reflection or through being persuaded by others, who are indifferent about it."

During the first week of September the citizens were much concerned, as daily reports were received of the approach of the English army and many removed their most valuable possessions to places of safety. When the news of the Battle of Brandywine was received a large number of members of the congregation called on Brother Krogstrup for advice as to what they should do, and to all he recommended "to remain quiet in their houses, cling close to the Saviour; for to move away would only be misunderstood by those who were not friendly to us."

Mention only is made of the Assembly being in session, the arrival of the members of Congress and their departure two days later for York.

In a letter of Bro. Krogstrup to Bishop Seidel, dated October 13, he writes: "The English parson, Barton, sold his house and goods here to his son-in-law, Zanzinger, and left with his wife last week to go to Boston and from thence to Europe. He refused to take the oath to abjure the King."

On the afternoon of October 22, fourteen brethren under a strong guard arrived from Lititz, where they had been taken by force for refusing to take the oath and drill, and were lodged in the Quaker meeting house. Brother John Hopson became their surety and they were liberated until the next day. Some of them passed the night at the parsonage and others with members of the congregation. Early the next morning they all assembled at the parsonage, when Brother Krogstrup read to them the text for the day: "Put on the whole armour of God, that ye may be able to stand in the evil day." At 10 o'clock they appeared at the court house, and after waiting there until 4 o'clock were told to return home and wait until they receive a summons to appear again. Many Mennonites and Dunkers were also brought to the city and lodged in the Quaker meeting house. Several Mennonite women said to one of our brethren: "You, brethren, pray also for us, that the dear God would help us, for we too cannot act contrary to our conscience."

"Several of our brethren had to pay £42 because they did not wish to march with the militia; and guards have been placed around the city, so that no one can leave or enter it without a pass."

On November 15 the Lord's Day was celebrated, "for the first time in seventeen weeks, owing to the distressed state of the country."

Ten days later Brother Krogstrup, writing to Bishop Seidel, states: "A number of our brethren go too far in the present heated war times, and not much is to be done with them till they become more reasonable. The people are hard pressed on all sides, things belonging to them have been taken out of their houses."

That the Lancaster diaries contain so little record of those members who declined to drill or enter the field with the militia or refused to take the Test Oaths is, in my opinion, owing to so many of the members being "in touch with the times," and through the influence of such patriotic members as William Henry and John Hopson.

From, *New Era*

*Lancaster Pa.*

Date, *Nov. 24/1894.*

## LOCAL LORE.

### SOME EARLY LANCASTER RECORDS.

Extracts from the Diaries Kept by the  
Moravian Congregation of this City  
During the Trying Times of the  
Revolutionary Period.

On the sixth of September last John W. Jordan, Esq., read before the Moravian Historical Society some very interesting extracts from the church diaries kept at Bethlehem, Lititz and Lancaster. Those of the latter place, he remarked, lacked fullness, and omitted much of the stirring events that transpired in this city during the Revolutionary period. This Mr. Jordan ascribed to the conservatism of the then pastor, Otto Krogstrup. He then proceeds to review the diaries of that congregation for the years 1775, 1776 and 1777, and to add some details from other sources.

\* \* \* \* \*

In May, of 1775, Brother Krogstrup records: "In the beginning of this month it was very unquiet in the city, as the citizens were divided into various companies for the purpose of military drilling, and to this the brethren also had to accommodate themselves." In a letter to Brother Nathaniel Seidel he states: "Our brethren must submit and can not oppose the general current of affairs—even money will not give exemption."



June 5, Brother Matthew Hehl, from Atz, preached in the morning, and in the course of his remarks in the evening service, said: "The Brethren are an apostolic people in the world, and have their own *Principia*, from which they ought not to swerve in their hearts, but should manifest themselves among all people, as a people of God, who firmly adhere to their Principles."

Brother Hehl again visited the congregation on September 10, and conversed with different brethren on the present condition of affairs, especially in reference to military drilling. He had already seen Brother William Henry on the subject, in order to ascertain whether any relief could be given, but found that none was possible, because numbers of the brethren had already committed themselves to the drilling."

On December 10, about 400 soldiers arrived from Canada and occupied the barracks. Brother Unger, the assistant to Brother Krogstrup, writes to Brother Hehl under date of January 23, 1776: "As the first year since I have commenced the housekeeping has come to a close, I will briefly inform you how matters stand. We have tried to be as economical as it was possible, and still we are behind hand from one fourteen days to the other, and since the first quarter of the year have neither bought rum nor tobacco, because we saw that our means would not reach. I must confess that I was often perplexed to know what to do, for to earn anything at the present time is not to be thought of. . . . But since our members have begun to do their yearly butchering, they have frequently sent us something, so that I had no need, for some weeks, to buy any meat, and hence I reduced my indebtedness to 5s. 7d. It is a little irksome to put down every pence that one gives out, but because we are two families I have done so to remove all suspicion. . . ."

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Bro. Hehl visited the congregation on July 5, and in the evening service read the circular of the Conference at Bethlehem, which contained the advice, "to be still and quiet, and wait for the help of the Lord, and otherwise not to meddle with the state of affairs, and not to act contrary to their consciences, but behave themselves as brethren, and walk circumpectly and carefully."

July 7 was a day of great excitement, for orders had been received for the militia to prepare to march. Of our brethren, only one communicant brother, two received brethren, and about twenty society members marched. There were more communicant brethren who had been enrolled, but the companies to which they belonged were ordered to remain here to guard the prisoners and protect the city."

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On July 21 more prisoners of war arrived, "so that they now number over one thousand, and our brethren help to guard them night and day."

The text for the sermon on September 8, Exodus 33: 15, 16, "was applied to our brethren, who to-morrow again leave here with the militia. All of them came and took leave of us—there were fourteen of them. One brother in his perplexity about leaving drew for himself a verse in the hymn book, for his comfort, which fell upon "Thou art my shield and hiding place," etc. All of these brethren returned on Oct. 20.



"Brother George Schlosser (a prominent merchant and a member of the Brethren's congregation in Philadelphia) arrived with his children, who will remain here until things are more settled in Philadelphia." Just before General Howe captured Philadelphia Brother Schlosser joined his children.

Brother William Henry, during the occupation of Philadelphia by the British, entertained at his house on Market Square, his old friend, David Rittenhouse, the Treasurer of the State, who used one of the lower rooms for his office. Another guest was Tom Paine, who wrote his fifth "Crisis" in the room he occupied on the second floor, but his personal habits became so objectionable to Sister Henry that he was requested to remove elsewhere. John Hart was another guest for some time.

"On December 22," continues Bro. Krogstrup in his record, "our afternoon service had to be omitted, as it is so very unquiet in the city. The whole militia met at two o'clock in the Lutheran Church, where General Mifflin made a sharp address to them and demanded that all of them without exception, march to Philadelphia, and whoever would not obey might expect that it would not fare well with them."

This movement of the militia was to aid Washington in his surprise of the Hessian force at Trenton. On the evening of January 4, 1777, the Hessian prisoners (about 900) arrived at Lancaster, and were quartered in the Barracks.

January 12, "A number of our Manocacy (Graceham) Brethren, who came with the militia, visited us. Several of them had taken no part in the military exercises, so they were ordered to take their shovels and axes.

"From New York two of our brethren who had been prisoners there came home to-day. They could scarcely describe the distress and misery which they, together with the other prisoners, had to pass through and undergo. Over 1,200 died of hunger and cold.

"This week several thousand soldiers passed through to join the main army. The houses are filled nightly with them, and many of them had no stockings. . . ."

"On the evening of June 4, (the King's birthday,) states Bro. Krogstrup, "about nine o'clock, there was great noise and excitement in the city. The prisoners in the Barracks seized the guards, took away their muskets and knocked them down with clubs, and tried to effect an escape. The bells of the city sounded an alarm, drums were beat and militia gathered about the barracks. One prisoner was killed and several wounded."

The month of July was a sorrowful one for the Brethren, for the "Test Oath" was to be enforced, and many people took it. "To our people, it is a source of much perplexity." Bro. Krogstrup advised those in this condition "not to act contrary to conscience, and not to be too precipitate in the matter. Several brethren who are in fear of being arrested took the oath."

Through the month of August the excitement continued, and members of the congregation took the oath, "partly out of fear, partly without due reflection or through being persuaded by others, who are indifferent about it."

During the first week of September the citizens were much concerned, as daily reports were received of the approach of the English army, and many removed their most valuable possessions to places of safety. When the news of the battle of Brandywine was received a large number of members of the congregation called on Brother Krogstrup for advice as to what they should do, and to all he recommended, "to remain quiet in their houses, cling close to the Saviour, for to move away would only be misunderstood by those who were not friendly to us."

Mention only is made of the Assembly being in session; the arrival of the members of Congress and their departure two days later for York.

In a letter of Brother Krogstrup to Bishop Seidel, dated October 13, he writes: "The English parson, Barton, sold his house and goods here, to his son-in-law, Zanzinger, and left with his wife last week to go to Boston, and from thence to Europe. He refused to take the oath to abjure the King."

On the afternoon of October 22 fourteen brethren under a strong guard arrived from Lititz, where they had been taken by force for refusing to take the oath and drill, and were lodged in the Quaker meeting-house. Brother John Hopson became their surety and they were liberated until the next day. Some of them passed the night at the parsonage and others with members of the congregation. Early the next morning they all assembled at the parsonage, when Brother Krogstrup read to them the text for the day: "Put on the whole armor of God that ye may be able to stand in the evil day." At ten o'clock they appeared at the Court House, and after waiting there until 4 o'clock were told to return home and wait until they receive a summons to appear again. "Many Mennonites and Dunkers were also brought to the city and lodged in the Quaker meeting-house. Several Mennonite women said to one of our brethren: "You brethren, pray also for us, that the dear God would help us, for we too cannot act contrary to our conscience."

"Several of our brethren had to pay £42, because they did not wish to march with the militia; and guards have been placed around the city, so that no one can leave or enter it without a pass."

On November 15 the Lord's Supper was celebrated, "for the first time in seventeen weeks, owing to the distressed state of the country."

Ten days later Brother Krogstrup writing to Bishop Seidel states: "A number of our brethren go too far in the present heated war times, and not much is to be done with them, till they become more reasonable. The people are hard



pressed on all sides; things belonging to them have been taken out of their houses."

That the Lancaster diaries contain so little record of those members who declined to drill or enter the field with the militia or refused to take the test oaths, is, in my opinion, owing to so many of the members being "in touch with the times," and through the influence of such patriotic members as William Henry and John Hopson.

From, *News*  
*Lancaster Pa.*

Date, *Dec. 8<sup>th</sup> 1894.*

## TRINITY'S LOFTY SPIRE

It Has Been Pointing to Heaven for  
One Hundred Years.

COMPLETED A CENTURY AGO.

Erected After Much Trouble and Expense  
By a Struggling But Determined Con-  
gregation—A Lottery Resorted to  
for Its Final Payment.

Old Trinity church to-day marks another page in her long and eventful career. The old church has celebrated many anniversaries during her long period of existence as a home for the large and influential congregation who now worship within the walls of the building, the corner-stone of which was laid one hundred and thirty-three years ago. It was on May 18, 1761, that the corner-stone of the present structure was laid, during the pastorate of Rev. John Seigfried Gerock. The work of building progressed slowly, and it was not until February 27, 1766, that Rev. Gerock and the church officers informed Dr. Henry Melchoir Muhlenberg that the work had been almost completed, and that the new edifice would be dedicated in the following May. On May 4, 1766, the dedication took place in the presence of a large congregation. In addition to Dr. Muhlenberg, those who officiated on this occasion were Revs. Nicholas Kurtz, Stoeber, Schaum, Kurtz, jr., Krug and Barton. In general appearance the church from the foundation stones to the peak of the roof, was the same as that upon which we now gaze. The interior, however, was minus many of the adornments which now make it one of the handsomest churches in the State and the congregation were devoid of many of the comforts which now surround them.

When dedicated the church was without the graceful and lofty spire which has for so long been a familiar landmark to our inhabitants, and which was not begun for many years afterwards.

About the year 1785 the congregation began to discuss the advisability of erecting a steeple on the church. The question was debated at many meetings of the church council, and it was finally decided to build it providing they received assurances that the money could be raised. It was estimated that the steeple would cost £1500, and having succeeded in securing over 200 liberal subscriptions, the council decided to begin the work in the autumn of 1785. They elected Frederick Mann carpenter, and George Lotman mason, the following being constituted the building committee: Messrs. Bernard Hubley, Matthias Schlauch, Jacob Krug, Valentine Breneisen and Melchior Rudisill.

Work was promptly begun and before the winter set in the foundation walls, seven feet in thickness and in some places seventeen feet in depth, were raised and covered. In the following spring operations were resumed and the tower was carried to the proposed height of 86 feet. The steeple had then cost of £1,100 and the congregation began to doubt their ability to soon finish the work, and nothing more was done until the spring of 1792.

With a debt resting on them of £1,100, the congregation in 1792 resumed work on the steeple. Two Philadelphia carpenters were called to give plans and furnish an estimate of the cost of the work. They did so and said that while they could make no accurate estimate of the cost, it would be below £1,500. Then it was that Mr. Hubley and the pastor urged that one of the stories of the proposed structure be left out because they feared the congregation could not carry out the plan as proposed. The rest of the congregation thought otherwise, however, and resolved to go on with the work.

In the spring of 1792 work was again resumed, and the frame work was erected early in August of the same year. It progressed slowly until December, when operations ceased again, and in the following year the Philadelphia carpenters who had the work in charge failed to turn up, and it became necessary to remove some of the scaffolding, at an additional expense.

In 1794 the carpenters returned to work, and in a very short time completed their task. On the 5th of September the four wooden figures, representing the Evangelists, were put in position. On October 30, the ball, large enough to hold 25 gallons was elevated to its proper place, and on the 8th of December, 1894—exactly one hundred years ago to-day—the painting was finished and the steeple, reaching a height of 195 feet, was completed.

When the work was finished the congregation were in debt to the amount of £2,628, and although bells were anxiously desired, it was insisted that they be not purchased until the debt had been liquidated. The debt was not entirely wiped out, however, until about the year 1807, and then only



after the congregation had obtained a license from the State to establish a lottery.

Although the steeple is one hundred years old to-day it presents the same handsome appearance it did when the scaffolding was first removed, and stands to-day a monument to its builders and a credit to the energy of the congregation who pushed it to completion.

From, *New Era*  
*Lancaster Pa.*

Date, *Dec. 8<sup>th</sup> 1894,*

## OLD TRINITY'S SPIRE.

COMPLETED ONE HUNDRED YEARS AGO

Some Interesting Facts About the Oldest and  
Most Notable Landmark of the City,  
which is a Century Old To-day—The  
Facts Taken from the Archives.

The date of the completion of the steeple of Trinity Lutheran Church was December 8th, 1794. This handsome architectural work, one of the most conspicuous and familiar objects in the city, rounds out the completion of its first century, therefore; to-day. The carefully preserved ancient archives of the congregation contain the record how substantially the structure was erected. For nearly ten years it was in process of construction. In those olden days buildings were put up to endure for centuries, hence the haste with which modern edifices are reared was then not in vogue. Mortar was allowed abundant time for thorough consistency, and the walls of the venerable old sanctuary, plastered in 1760, have not a single crack to this day.

The foundation walls of the steeple, seven feet in thickness, and in places seventeen feet in depth, were raised and covered before the winter of 1785 set in. By the time the brickwork was completed, attaining a height of 86 feet, the sum of \$5,500 had been expended on it, which is a large amount for the comparative poverty of those early days. On September 5th, 1794, the colossal figures representing the four Evangelists were set up in the following order: St. Matthew at the northeast corner, St. Mark at the southeast, St. Luke at the southwest, and St. John at the northwest. This arrangement was according to the path of the sun, from its rising to its setting, beginning with Matthew as the first in the East and ending with John as the last in the West. On October 30th the gilded ball, large enough to hold ninety-five gallons, was elevated to its position, and on December 8th the painting was finished and the



OLD TRINITY'S SPIRE.

whole work was completed. The height of the steeple is 195 feet, and the cost of the woodwork was nearly \$12,000.

An extensive traveler said of the tower of Christ Church, Philadelphia: "It is the handsomest structure of the kind that I ever saw in any part of the world; uniting in the peculiar features of that species of architecture the most elegant variety of forms, with the most chaste simplicity of combination." If this gentleman had visited Lancaster, he would have seen a steeple in many respects similar, and in some respects superior, particularly in the important matter of perfectly symmetrical proportions.

The only time this spire was struck by lightning was on the 19th of July, 1842, though fortunately it did not sustain any greater damage than the breaking of the glass.

The chime of eight bells, an exact octave, presented by several vestrymen, was set in place on May 25th, 1854.

These historic reminiscences will be alluded to in connection with another centenary service to be held in Old Trinity to-morrow—the three hundredth anniversary of the birth of Gustavus Adolphus.



... immortal hero king it was who  
ved the life of Protestantism in the de-  
cisive crisis of the thirty years' war, and  
the festival in his honor will be a world-  
wide celebration. Emperor William of  
Germany has issued an official edict which  
will make the jubilee a great occasion  
throughout that nation, and Sweden, the  
native land of Gustavus, will not come  
behind in extolling his memory.

In the United States the day will be ob-  
served wherever the Lutheran Church is  
known, and Lancaster aspires to be  
second to no other city in holding such  
services as will make an impression on  
the entire community. Each congrega-  
tion will celebrate the festival to-morrow  
morning and evening, and on Monday  
evening at 7:45 o'clock a combined jubilee  
will be held in Trinity Church, under  
the auspices of all the Luther Leagues of  
the city. The music will be led by a joint  
choir, and the addresses will be delivered  
by E. Aug. Miller, Esq., of Philadelphia,  
and Rev. Theodore E. Schmauk, of  
Lebanon. A life-size portrait-bust of  
Gustavus will occupy the centre of the  
pulpit platform.

From, *Times*  
*Phila. Pa.*  
Date, *Dec. 9<sup>th</sup> 1894*

**Centenary of a Church Spire.**  
LANCASTER, Pa., December 8.—Trinity Lutheran  
Church to-day celebrated the one hundredth an-  
niversary of the completion of the spire on their  
church. Work was begun on it in 1785 and it  
was completed on December 8, 1794. The spire is  
195 feet from the ground. The records of the  
church show that this spire, one of the highest in  
the State, was only struck by lightning once in  
the past century. That was on July 19, 1842. The  
only damage done then was the breaking of  
small windows near the top of the spire. This  
church was built in 1780 and is still a substantial  
structure.

From, *Inquirer*  
*Lancaster Pa.*  
Date, *Jan. 12<sup>th</sup> 1895*

**OLD INDIAN DEEDS.**

**Instruments Given for Land Pur-  
chased from the Aborigines**

**IN THE SETTLEMENT OF THE STATE.**

**A Treaty was Made at Lancaster in  
the Year 1744.**

Compiled for THE INQUIRER by S. M. Sener.

The following are the deeds for the  
various purchases of lands embraced  
within the state of Pennsylvania and the  
dates of execution of the same, as com-  
piled from the law books of the province  
and state on file in the office of the secre-  
tary of state at Harrisburg:

The deed for the land between the falls  
of Delaware and Neshaminy creek was  
executed on July 15, 1682.

The deed for the land between Penny-  
pack and Neshaminy, and to run two  
day's journey with a horse, backward into  
the country, was executed on June 23,  
1683.

Wingebone's release for lands on the  
west side of the Schuylkill was executed  
on June 25, 1683.

For lands between the Schuylkill and  
Pennypack, and Schnylkill and Chester  
creek, on July 14, 1683.

Kake Tappan's deed for his half of land  
between Susquehanna and Delaware  
rivers on September 10, 1683.

Machaloba's deed for land between Del-  
aware river, Chesapeake bay to falls of  
Susquehanna, on October 13, 1683.

Manghoughsin's release for lands in  
Perkiomung on June 3, 1684.

Richard Mettamnicont's release of land  
on both sides of the Pennypack, on Dela-  
ware river, on June 7, 1684.

The deed for land between Penny-  
pack and Chester creeks, and back a two  
days' journey from a point on Consho-  
hockiu bill, on July 30, 1685.

For land between Duck and Chester  
creeks, back as far as a man can ride in  
two days from Delaware river, on October  
2, 1685.

Acknowledgment of satisfaction for  
lands between Neshaminy and Poques-  
sing creeks, and back to bounds of the  
province on June 15, 1692.

Colonel Dongan's deed to William Penn  
for lands on both sides of the Susque-  
hanna river, from the lakes to Chesapeake  
bay, on January 13, 1696.

Taniny's deed for land between Penny-  
pack and Neshaminy, and back a two-  
summer days' horse journey, January 5,  
1697.

Deed of Susquehanna Indians for land  
on both sides of the Susquehanna river,  
next to and confirming Colonel Dongan's  
deed, on September 13, 1700.

Ratification of Dongan's deed of Septem-  
ber 13, 1700, by Susquehanna, Shawnee,  
Potomock and Couestogoe Indians, on  
April 23, 1701.



Release of Delaware Indians for land between the Delaware and Susquehanna rivers from Duck creek to-Lehigh hills, on September 17, 1718.

For land on both sides of the Brandywine creek on May 31, 1726.

For land between Lehigh hills and Kittanning mountain, between Schuylkill river and its branches, and branches of the Delaware river, on September 7, 1732.

Land on both sides of and including the Susquehanna river, to heads of its branches and springs running into same, and westward to the setting sun, on October 11, 1736.

The preceding deed to include lands on the Delaware river northward to Kittanning hills, on October 28, 1736.

Deed confirming the walking purchase as far as a man can go in one and a-half days from Neshaminy, on August 25, 1737.

Land from Kittanning to Mahonoy mountains, between the Susquehanna and Delaware rivers, on north side of Lechawaxen creek, on August 22, 1749.

Albany deed for lands on west side of Susquehanna river, from Kittanning mountains to one mile above mouth of Penn's creek, thence north and west as far as the province extends, to its western boundaries, on July 6, 1754.

Deed of surrender of part of 1754 purchase and new boundary from Buffalo creek to Allegheney mountains to western boundary of the province, on October 23, 1758.

Nittany's deed at Fort Stanwix, commonly called new purchase, on November 5, 1763.

Pine creek declared to be the boundary of Fort Stanwix purchase, in 1784.

Lycoming declared to be the boundary of province by act of December 21, 1784.

Forts Stanwix and McIntosh deeds for remainder of lands in the commonwealth, on January 21, 1785.

Indian session of lands at Presque Isle, on January 9, 1789.

Purchase of triangle from the United States on March 3, 1792.

#### INDIAN TREATIES.

The following treaties were held with the Indians:

At Philadelphia in 1728, controversy respecting boundaries of 1718 purchase.

Indians dissatisfied on walking purchase and treaty held at Philadelphia over the same in 1742.

Treaty at Lancaster in 1744.

Albany treaty in 1754.

From, *Inquirer*  
*Lancaster Pa.*

Date, *Apr 27 95*

#### 106 YEARS OLD.

Celebrating the Anniversary of "Aunt"  
Hannah Chard's Birth.

Mrs. Hannah Chard, familiarly known as "Aunt Hannah," celebrated her 106th birthday at her home in Farrel, New Jersey, on Saturday. Aunt Hannah is in perfect health, strong in body and sound in mind, and personally directs her household affairs.

Mrs. Chard was born in 1789, at Brandywine, Chester county, Pa., her maiden name being Mildenburg, and she is of old Penn Dutch stock. When 7 years of age she was bound out to a farmer named Edward Temple, on whose land the battle of Brandywine was fought. She remained with Temple until 18 years of age, when she ran away and came to New Jersey. At the age of 22 she was married to William Chard, at Woodbury, N. J. After seventy-one years of married life her husband died. They had twelve children, all of whom are dead but three sons, Joel, of Farrell, aged 69; William, of Port Norris, 68, and Jackson, of Columbia, Pa., 61.

It is interesting to note that Mrs. Chard was born ten days before George Washington was first inaugurated as president of the United States. She was a sturdy little maid in pinafores when Louis XVI and Marie Antoinette fell victims to the French Revolution. The war of 1812 and Napoleon's overthrow at Waterloo found her a married woman; and when Jackson, the hero, became president, she had reached middle age. She was getting to be an old woman when the Mexican war broke out, and when the Rebellion commenced she had passed three-score and ten years.



From, *New Era*

*Lancaster Pa*

Date, *April 27 '95*

#### A VENERABLE HOUSE.

The Stone Structure Erected by the Founder  
of the Bausman Family in Lancaster  
County Still Standing—A Good  
Illustration of It.

We take pleasure in presenting to the readers of THE NEW ERA, to-day, an illustration of the stone dwelling house erected by the original Bausman in this county—the home from which sprang all that numerous and influential family by that name who have made their influence so much felt among us. It stands on the sloping ground close to the works of Mr. D. H. Bausman, at Bausman post office, on the east side of the road that leads to Millersville, and within view of the electric cars that run that way. The walls are as solid to-day as when built, in 1775, by Andreas Bausman, who emigrated to this country in that year. It stands on the farm owned by Mr. Philip Bausman, and has never been out of the possession of the Bausman family in all the one hundred and twenty years of its history. At the time this substantial dwelling house was built nearly all of the now fertile acres that surround it were covered



THE OLD BAUSMAN HOMESTEAD.

with timber, and the wily Indians kept the sturdy settlers in constant dread of their depredations. Stealing and hunting seem to have been the principal occupation of this tribe of Indians, as the

spear and arrow heads (about 300 of which have been found on this farm, from time to time by Mr. D. H. Bausman,) are of the type used by hunters. Very few of them are "war" arrows—that is, with the sharp curves, hard to pull out of a wound. In a letter written by Andreas Bausman to Germany, March 21, 1775, he complained greatly about the Indians, and among other things he stated that the original tract of 317 acres had been bought for 1,700 guilders—about \$250, or the price of a single acre of the same land one hundred years later on.

The mortar in this old stone dwelling house is as hard as cement. The logs are of oak, and the chimney is of brick, and high, and the doors, which are of oak, have ornamental hinges. The woodwork is painted a dark red—put on probably fifty years ago, and the building is an enduring, almost awe-inspiring monument to an ancient race. An old-style date-stone above the door bears this inscription:

"Erhanet von Andreas Bausman und seiner Hunsfrau Elizabett B. M. im Jahr 1775."

A spring of sparkling water bubbles up on one side of the basement ("Federal Springs," the waters are called). The floor immediately above this water is laid in a mortar composition, showing that the old-time builders knew how to keep out the dampness. Many old relics were found here, some years ago: old-style pictures, apparatus used to harvest wheat, spinning wheels, etc. These remained intact and in the building for many, many years, but the latter-day generation found better use for them, and divided most of them among the descendants, and now, gaudily decorated, they form ornaments for the parlor and the library. The door (to the left, below), has a dozen different key-holes, reminders of the days when the prowling Indians were about, necessitating frequent changes of the location of the lock.

#### The Descendants.

Andrew (or Andreas) Bausman died childless. John Bausman came to America in 1802, and married Elizabeth Peters, sister of the late venerable Abraham Peters. He was a nephew of Andreas Bausman, and was the grandfather of D. H. Bausman, the founder of Bausman, Pa. The sons of John Bausman were Andrew, John and Abraham, all deceased. From them sprang all the other Bausmans of Lancaster county—a numerous and substantial family. Samuel A. Bausman was the father of John A. and

Samuel B. Bausman, the insurance and real estate agents of this city, whose venerable mother celebrated her eightieth birthday on Saturday, April 6. J. W. B. Bausman, President of the Farmers' National Bank, is the son of the well-remembered Jacob Bausman, who was





OLD STYLE ARCHITECTURE.

President of the Farmers' Bank for a quarter of a century or more. It would fill a volume—and a good-sized one—to give even a brief biography of the Bausmans of Lancaster county. They have been prominent landowners for more than a century of time, and as prominent in the church as in business and social affairs, all of them having belonged to the Reformed Church, in which they have done good work—in the pulpit and as laymen. This is the first time an illustration of the original Bausman

home, in this country, has appeared in a newspaper, and it will be looked at and enjoyed with more than ordinary interest by thousands of people, at home and abroad.

From, *New Era*

*Lancaster Pa*

Date, *Apr 27 90*

#### AN OLD MORAVIAN CHURCH.

It Was, When Torn Down, Three Years Ago,  
the Oldest Church Building of Any  
Denomination in the State.

In the northwestern part of Lancaster county, close to the converging point of the Colebrook, Marietta and Mount Joy roads and within half a mile of the village of Milton Grove, in a secluded spot, stood until within a few years the oldest church building in the State. The church dates back to the year 1740, and it had not undergone any essential modification since it was erected, and displayed only the gentler mutations that the hand of time makes before it annihilates. The plain exterior was weather-beaten and gray, but still firm, and almost sound enough to have lasted a century longer. The building had little pretension to ar-

chitectural adornment. The interior of the church at the day of its demolition



OLD STYLE ARCHITECTURE.

was in a tolerable state of preservation. The material used in the construction of pews, benches and floors were yellow pine, oak, and cherry. The iron work was of the most primitive description. The window panes were originally imported from England; size six by eight inches and of extraordinary clearness.

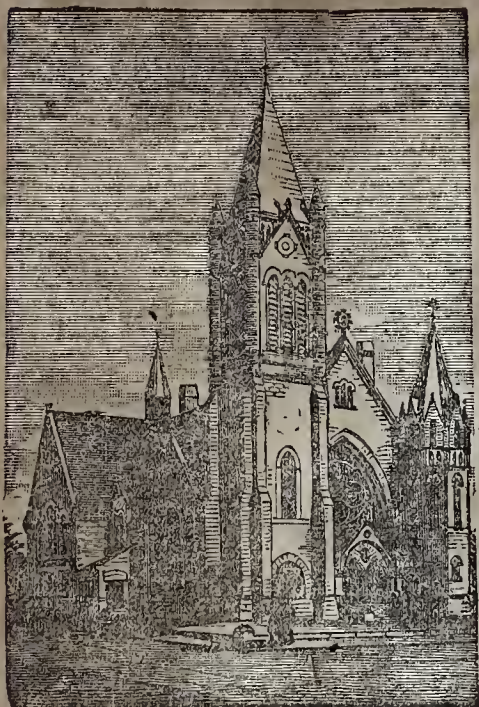
The congregation which worshipped here for over a century was distinguished for piety, intelligence and high social culture. It was composed largely of wealthy farmers of this and neighboring counties, who passed away many happy hours within the ancient walls, listening to the devout exhortations of their pastors. It comprised many families of descent, distinguished alike in the field, in the forum and pulpit. During the colonial period minister followed minister in rapid succession. The missionaries sent out at that period were not all worthy representatives of the mother church. More recent history of the church, however, presents a striking contrast to the former period. The last ordained minister, the venerated Rev. Peter Bachler, had for many years ably, faithfully and lovingly cared for his flock.

Count Zinzendorf and his coadjutors visited this parish early in the year 1741, and converted to their faith Jacob Lisby, who became the first ecclesiastic of the creed of this parish. Immediately after the erection of the church on an eleven acre tract, granted by deeds of 1740 and 1745 from Thomas and Richard Penn to Francis Leib, John Kopp, John Etter and Peter Ricksecker, on record in Patent Book A., vol. xiv., page 476, &c., in the record office, city and county of Philadelphia, the labor so propitiously inaugurated was marred by a lack of harmony. By a wrong construction put on the first title deed, the major part of those who erected the church forcibly dispossessed the Moravians of the pulpit. In 1745 the second title deed from the Penn family confirmed to the Moravians the eleven acre tract and all its improvements. The building was then in its renewed state dedicated by Bishop Matthew Hehl, September 28, 1753.

In 1752 the first resident minister took



charge, viz: John Schmidt. Other resi-



NEW STYLE ARCHITECTURE.

by Bishop J. de Watteville, J. F. Camdent ministers were Anthony Wagoner, J. Schweishaupt, John Rothe and John Martin Beck, the latter being the father of the late John Beck, the pioneer educator and factor of the Lititz Academy. In 1754 a Synod was convened in the Church and annual visitations were held merhoff, Peter Boehler and Christian Henry Rauch. The following were part of the congregation in 1740: Jacob Lishey and wife, John Etter and wife, John Kopp and wife, Peter Ricksecker and wife, Frederic Stoler and wife, Nathan Baumgardner and wife, Abraham Fredierick and wife, Peter Schneider and wife, Rudolp Kucatzle and wife, Gotlieb Kuntzly and Verona Leyjoldt. Their names indicate that they were of Swiss or German origin, and were undoubtedly immigrants from those countries. There was also Albert Francis, from Zweibrucken, Holland, who met with a violent death on June 26, 1756, while plowing on the Fisher farm near Swatara Creek, where he was captured, scalped and cruelly tortured to death by the Indians.

For over a century this church had been the channel through which there had flowed a constant stream of life—rising in the cradle and emptying in the grave—but its doors are now forever closed and as silent as the graves around, and no longer are they thrown open even to admit the last rites of the Church to the remains of some former worshipper of this fold.

A Sunday-school was organized in connection with the Church by the Moravians in 1742, and had an uninterrupted existence until 1757. There is evidence, too, that one was carried on here in 1771, and later. The late Rev. A. B. Hamilton, of Scotland, and more recently of Lititz, Pa., who visited the Church in 1875 and '76, states, upon good authority of old records in the possession of the Moravians, that "Rev. Jacob Lishey, a pastor of the Donegal Moravian Church, (Mount Joy was then included in the former township) was accustomed to meet the youth of his congregation on Sabbath, not merely for catechetical exercises, but for recitations from the Bible, accompanied by familiar instructions suited to the capacities of the young. In this exercise he was frequently assisted by members of the church." Rev. Lishey was pastor in 1744, and if the Sabbath-school existed during his pastorate, as there seems every reason to believe, it was one of the earliest in the state.

The first school in the township was established by the Moravians in 1760 and held in this church. It was kept in existence for many years, but finally was discontinued for want of support.

The late venerable Henry Ishler, of Milton Grove, one of the most indefatigable and persistent Sunday-school advocates, organized in this church in 1870, a large and interesting union Sunday-school, which flourished uninterruptedly for a period of ten years. During his incumbency as Superintendent, he showed rare executive ability as a leader, and by his endeavors the school became possessed of a fine Sunday-school library. After his retirement in 1880 the school, to the regret of the community, went out of existence. About the same year (1870) the Evangelical creed, whose membership were limited and without any church building in this locality, began holding their services every four weeks in this antique church and occupied it until 1888. This was the last regularly organized religious congregation that worshipped in this old church.

Many a sublime homily upon the mutability of human things is written in stone; but few more fraught with interest than the Old Moravian Church, which was demolished in 1892, are to be found in this county—at least.

From, *E. J. Smith*

*Laurens R.*

Date, *June 5 195*







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